

Council of Church Boards of Education

In the United States
of North America.

1915

Fourth Annual
Report.

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— Christ in the U.S.A. Commission
Higher Education.
Annual report.

Fourth Annual Report

OF THE

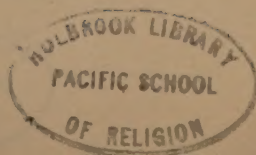
Council of Church Boards of Education

IN THE

UNITED STATES OF AMERICA



EDITED BY THE SECRETARY
1914-1915



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Officers and Members of the Council of Church Boards of Education.

OFFICERS.

President—The Rev. Joseph W. Cochran, D. D. Secretary Board of Education of the Presbyterian Church U. S. A. 511 Witherspoon Bldg., Philadelphia, Pa.

Vice-President—The Rev. Frank W. Padelford, D. D. Secretary Board of Education of the Northern Baptist Convention, 710 Ford Bldg., Boston, Mass.

Secretary—Mr. Ralph D. Kyle, Secretary Board of Education of the United Presbyterian Church. 310 Searles Bldg., Monmouth, Illinois.

Treasurer—The Rev. Elias W. Thompson, D. D. President Board of Education of the Reformed Church in America. 25 E. 22nd St., New York City.

MEMBERS.

The Rev. Frank M. Sheldon, Secretary Congregational Education Society, 14 Beacon St., Boston, Mass.

The Rev. Edward S. Tead, Secretary Congregational Education Society. 14 Beacon St., Boston, Mass.

The Rev. John G. Gebhard, D. D. Secretary Board of Education of the Reformed Church in America. 25 E. 22nd St., New York City.

The Rev. Elias W. Thompson, D. D. President Board of Education of the Reformed Church in America, 25 E. 22nd St., New York City.

The Rev. William G. Sargent, Secretary Board of Education of the American Christian Convention, 11 Rutland St., Providence, R. I.

President Richard H. Crossfield, Ph. D. President and General Secretary Board of Education of the Disciples of Christ. Transylvania University, Lexington, Kentucky.

President Minor Lee Bates, LL. D., Hiram College, Hiram, Ohio.

The Rev. Ernst P. Pfatteicher, Ph. D. Secretary Board of Education of the Evangelical Lutheran Church (General Council). 415 S. 44th St., Philadelphia, Pa.

President John A. W. Haas, LL. D. Board of Education of the Evangelical Lutheran Church (General Council). Muhlenberg College, Allentown, Pa.



The Rev. Thomas Nicholson, D. D. Secretary Board of Education of the Methodist Episcopal Church, 150 5th Ave., New York City.

President Joseph R. Harker, Board of Education of the Methodist Episcopal Church. Illinois Woman's College, Jacksonville, Illinois.

The Rev. Frederick G. Gotwald, D. D. Secretary Board of Education of the Evangelical Lutheran Church (General Synod). 218 E. Market St., York, Pennsylvania.

President Rufus B. Peery, D. D. Board of Education of the Evangelical Lutheran Church (General Synod). Midland College, Atchison, Kansas.

The Rev. Joseph W. Cochran, D. D. Secretary Board of Education of the Presbyterian Church U. S. A. 511 Witherspoon Bldg., Philadelphia, Pa.

The Rev. Richard C. Hughes, D. D. Secretary for University Work, Presbyterian Church U. S. A. Madison, Wis.

The Rev. James E. Clarke, D. D. Associate Secretary College Board of the Presbyterian Church U. S. A. Presbyterian Bldg., Nashville, Tenn.

The Rev. Calvin H. French, D. D. Associate Secretary College Board of the Presbyterian Church U. S. A. 156 5th Ave., New York City.

Mr. Ralph D. Kyle, Secretary Board of Education of the United Presbyterian Church, 310 Searles Bldg., Monmouth, Illinois.

Mr. Hugh R. Moffet, Board of Education of the United Presbyterian Church, Monmouth, Illinois.

President Robert L. Kelly, LL. D. President Board of Education of the Five Years Meeting of the Friends Church. Earlham College, Richmond, Indiana.

President David M. Edwards, Ph. D. Board of Education of the Five Years Meeting of the Friends Church. Penn College, Oskaloosa, Iowa.

The Rev. Henry H. Sweets, D. D. Secretary Board of Education of the Presbyterian Church in the United States. 122 S. 4th Ave., Louisville, Ky.

The Rev. Frank W. Padelford, D. D. Secretary Board of Education of the Northern Baptist Convention, 710 Ford Bldg., Boston, Mass.

Professor Ernest D. Burton, D. D. Chairman Board of Education of the Northern Baptist Convention. University of Chicago, Chicago, Illinois.

The Rev. William E. Gardner, Secretary General Board of Religious Education of the Protestant Episcopal Church. 281 4th Ave., New York City.

The Rev. Stanley S. Kilbourne, Director Department of Collegiate Education, General Board of Religious Education of the Protestant Episcopal Church. 281 4th Ave., New York City.

The Rev. Stonewall Anderson, D. D. Secretary Board of Education of the Methodist Episcopal Church (South). 810 Broadway, Nashville, Tenn.

CORRESPONDING MEMBERS.

The following members and officers of church boards of education and presidents or deans of colleges connected with these boards were extended the privileges of the floor as corresponding members during this meeting of the Council:

President John H. MacCracken, Ph. D. President College Board of the Presbyterian Church U. S. A.

The Rev. Frederick F. Stockwell, Member College Board of the Presbyterian Church U. S. A.

The Rev. W. Hoppe, D. D. President Board of Education of the Evangelical Lutheran Church, United Synod, South.

The Rev. J. W. Hancher, D. D. Assistant Secretary Board of Education of the Methodist Episcopal Church.

Mrs. Dwight E. Potter, Secretary Joint Committee on Student Work of the Boards of Home and Foreign Missions of the Presbyterian Church U. S. A.

The Rev. T. A. Wigginton, D. D. Member College Board of the Presbyterian Church U. S. A.

The Rev. Wilbur F. Crafts, Ph. D. Secretary National Reform Bureau.

Inasmuch as the Association of American Colleges was formed in pursuance of a plan originated by the Council of Church Boards and the program and general arrangements for the initial meeting made by a committee appointed by the Executive Committee of the Council at its meeting in St. Paul in July, 1914, and consisting of Presidents Robert L. Kelly, Earlham College; R. Watson Cooper, Upper Iowa University; Hill M. Bell, Drake University; George R. Fellows, Millikin University; John S. Nollen, Lake Forest College; H. D. Hoover, Carthage College; Thomas H. McMichael, Monmouth College; J. H. T. Main, Grinnell College; Rush Rhees, Rochester University; and F. W. Hinitt, Washington and Jefferson College; and inasmuch as the program of this session of the Council provided for certain joint meetings of the two bodies, the privileges of the floor were extended to all members of the Association of American Colleges during this session of the Council. Many of its members participated in the discussion of this body. The following are the recorded charter members of the new association:

INSTITUTION.	REPRESENTATIVE.	TITLE.	LOCATION.
Albion Col.	Samuel Dickie	Pres.	Albion, Mich.
Alma Col.	Thomas C. Blaisdell	Pres.	Alma, Mich.
Allegheny Col.	Wm. H. Crawford	Pres.	Meadville, Pa.
Augustana Col. & Theological Sem.	Gustav Andreen	Pres.	Rock Island, Ill.
Alfred Univ.	Booth C. Davis	Pres.	Alfred, N. Y.
Buena Vista Col.	R. D. Echlin	Pres.	Storm Lake, Ia.
Bible Col. of Mo.	G. D. Edwards	Dean	Columbia, Mo.
Blackburn Col.	Wm. M. Hudson	Pres.	Carlinville, Ill.
Butler Col.	Thos. Carr Howe	Pres.	Indianapolis, Ind.

INSTITUTION.	REPRESENTATIVE.	TITLE.	LOCATION.
Bates Col.	Geo. C. Chase	Pres.	Lewiston, Me.
Bellevue Col.	Wm. E. Nicholl	Act. *	Bellevue, Nebr.
Beloit Col.	Edward D. Eaton	Pres.	Beloit, Wis.
Baldwin-Wallace Col.	Arthur Louis Breslich	Pres.	Berea, Ohio.
Berea Col.	C. F. Rumold	Dean	Berea Ky.
Baker Univ.	Wilbur N. Mason	Pres.	Baldwin City, Kan.
Boston Univ.	L. H. Murlin	Pres.	Boston, Mass.
Carroll Col.	Wilbur C. Carrier	Pres.	Waukesha, Wis.
Carthage Col.	H. D. Hoover	Pres.	Carthage, Ill.
Cumberland Univ.	Samuel A. Coile	Pres.	Lebanon, Tenn.
Cornell Col.	H. H. Free	Dean	Mt. Vernon, Ia.
Colorado Col.	Wm. F. Slocum	Pres.	Colo. Springs, Colo.
Col. of Wooster	Louis Ed. Holden	Pres.	Wooster, Ohio.
Coe Col.	John A. Marquis	Pres.	Cedar Rapids, Ia.
Carleton Col.	Donald J. Cowling	Pres.	Northfield, Minn.
Col. of Emporia	Henry Coe Culbertson	Pres.	Emporia, Kan.
Clark Col.	Edmund C. Sanford	Pres.	Worcester, Mass.
Dakota Wesley Univ.	Wm. Grant Seaman	Pres.	Mitchell, S. Dak.
De Pauw Univ.	Geo. R. Grose	Pres.	Greencastle, Ind.
Des Moines Col.	John A. Earl	Pres.	Des Moines, Ia.
Dickinson Col.	J. H. Morgan	Act. *	Carlisle, Pa.
Defiance Col.	A. G. Caris	Dean	Defiance, Ohio.
Drake Univ.	H. M. Bell	Pres.	Des Moines, Ia.
Denison Univ.	Clark W. Chamberlain	Pres.	Granville, Ohio.
Eureka Col.	Samuel G. Harrod	Reg'tr	Eureka, Ill.
Elmira Col.	A. C. MacKenzie	Pres.	Elmira, N. Y.
Elon Col.	W. P. Lawrence	Dean	Elon Col. N. C.
Ellsworth Col.	Ido Franklin Meyer	Pres.	Iowa Falls, Ia.
Earlham Col.	Robert L. Kelly	Pres.	Richmond, Ind.
Fairmont Col.	Walter H. Rollins	Pres.	Wichita, Kan.
Franklin Col.	E. A. Hanley	Pres.	Franklin, Ind.
Fargo Col.	John W. Hansel	Pres.	Fargo, N. Dak.
Greenville Col.	Eldon G. Burritt	Pres.	Greenville, Ill.
Georgetown Col.	M. B. Adams	Pres.	Georgetown, Ky.
Grinnell Col.	H. T. Main	Pres.	Grinnell, Ia.
Graceland Col.	F. M. McDowell	Dean	Lamoni, Ia.
Geo. Wash. Univ.	Chas. H. Stockton	Pres.	Washington, D. C.
Goucher Col.	Wm. W. Guth	Pres.	Baltimore, Md.
Hanover Col.	W. A. Millis	Pres.	Hanover, Ind.
Hiram Col.	Miner Lee Bates	Pres.	Hiram, O.
Hillsdale Col.	Joseph W. Mauck	Pres.	Hillsdale, Mich.
Highland Park Col.	Geo. P. Magill	Pres.	Des Moines, Ia.
Hastings Col.	R. B. Crone	Pres.	Hastings, Neb.
Henry Kendall Col.	Frederick W. Hawley	Pres.	Tulsa, Okla.
Hope Col.	A. Vennema	Pres.	Holland, Mich.
Huron Col.	Harry M. Gage	Pres.	Huron, S. Dak.
Hamline Univ.	Samuel F. Kerfoot	Pres.	St. Paul, Minn.
Iowa Wesleyan Col.	Edwin A. Schnell	Pres.	Mt. Pleasant, Ia.
Ill. Wesley Univ.	Theodore Kemp	Pres.	Bloomington, Ill.
Ill. College	C. H. Rammelkamp	Pres.	Jacksonville, Ill.
Ill. Woman's Col.	Joseph R. Harker	Pres.	Jacksonville, Ill.
Jamestown Col.	Barend H. Kroize	Pres.	Jamestown, N. Dak.
James Millikin Univ.	Geo. Emory Fellows	Pres.	Decatur, Ill.
Kalamazoo Col.	H. L. Stetson	Pres.	Kalamazoo, Mich.

INSTITUTION.	REPRESENTATIVE.	TITLE.	LOCATION.
Kansas Wesley.	R. P. Smith	Pres.	Salina, Kan.
Knox Col.	Thomas McClelland	Pres.	Galesburg, Ill.
Lawrence Col.	Samuel Plantz	Pres.	Appleton, Wis.
Lenox Col.	E. E. Reed	Pres.	Hopkinton, Ia.
Luther Col.	C. K. Preus	Pres.	Decorah, Ia.
Leander Clark Col.	M. R. Drury	Pres.	Toledo, Ia.
Lebanon Valley Col.	Geo. D. Gossard	Pres.	Annville, Pa.
Lafayette Col.	John H. MacCracken	Pres.	Easton, Pa.
Lewis Inst.	Geo. N. Carman	Direc.	Chicago, Ill.
Lombard Col.	H. W. Hurt	Pres.	Galesburg, Ill.
Lake Forest Col.	John S. Nollen	Pres.	Lake Forest, Ill.
Lehigh Univ.	Henry S. Drinker	Pres.	S. Bethlehem, Pa.
Mo. Wesley. Col.	H. R. Debra	Pres.	Cameron, Mo.
Mt. Union Col.	W. H. McMaster	Pres.	Alliance, Ohio.
Macalester Col.	T. Morey Hodgman	Pres.	St. Paul, Minn.
Morningside Col.	Alfred E. Craig	Pres.	Sioux City, Ia.
Muskingum Col.	J. K. Montgomery	Pres.	New Concord, O.
Milwaukee-Downer Col.	Ellen C. Sabin (Miss)	Pres.	Milwaukee, Wis.
McCormick Theo. Sem.	Cleland B. McAfee	Prof.	Chicago, Ill.
Midland Col.	Rufus B. Peery	Pres.	Atchison Kan.
Milton Col.	Wm. C. Daland	Pres.	Milton, Wis.
Municipal Univ.	Parke R. Kolbe	Pres.	Akron, Ohio.
Muhlenberg Col.	John A. W. Haas	Pres.	Allentown, Pa.
Monmouth Col.	Thos. H. McMichael	Pres.	Monmouth, Ill.
Mt. Holyoke Col.	Samuel P. Hager	Pres.	South Hadley, Mass.
Maryville Col.	Samuel T. Wilson	Pres.	Maryville, Tenn.
Morgan Col.	John O. Spencer	Pres.	Baltimore, Md.
Northwestern Univ.	Abram W. Harris	Pres.	Evanston, Ill.
Nebr. Wesley. Univ.	Clark A. Fulmer	Chan.	Lincoln, Neb.
Ohio Wesley. Univ.	Richard T. Stevenson	V-Pres.	Deleware, Ohio.
Obirt Col.	W. G. Lancaster	Pres.	Obirt, Mich.
Oberlin Col.	Henry C. King	Pres.	Oberlin, Ohio.
Otterbein	W. G. Clippinger	Pres.	Westerville, O.
Occidental Col.	John Willis Baer	Pres.	Los Angeles, Cal.
Ottawa Univ.	Silas Eber Price	Pres.	Ottawa, Kan.
Penn Col.	David Morton Edwards	Pres.	Oskaloosa, Ia.
Palmer Col.	A. E. Watkins	Pres.	Albany, Mo.
Pennsylvania Col.	W. A. Granville	Pres.	Gettysburg, Pa.
Park Col.	Arthur L. Wolf	Pres.	Parkville, Mo.
Presbyt. Trng. School.	N. L. Latha	Pres.	Chicago, Ill.
Parsons Col.	Lowell M. McAfee	Pres.	Fairfield, Ia.
Richmond Col.	F. W. Boatwright	Pres.	Richmond, Va.
Randolph-Macon Col.	Wm. A. Webb	Pres.	Lynchburg, Va.
Randolph-Macon Col.	R. E. Blackwell	Pres.	Ashland, Va.
Ripon Col.	Silas Evans	Pres.	Ripon, Wis.
Rutgers Col.	W. H. S. Demarest	Pres.	New Brunswick, N. J.
Rockford Col.	Julia H. Gullever	Pres.	Rockford, Ill.
Rose Poly. Inst.	C. Leo Meers	Pres.	Terre Haute, Ind.
Southwestern Col.	Frank E. Mossman	Pres.	Winfield, Kan.
Southwestern Pres. U.	J. R. Dobyns	Pres.	Clarksville, Tenn.
Swartmore Col.	Joseph Swain	Pres.	Swarthmore, Pa.
Southwestern Univ.	Chas. M. Bishop	Pres.	Georgetown Texas
Simpson Col.	Francis L. Strichland	Pres.	Indianola, Ia.
St. Olaf Col.	L. A. Vignes	Pres.	Northfield, Minn.
Tarkio Col.	J. A. Thompson	Pres.	Tarkio, Mo.

INSTITUTION.	REPRESENTATIVE.	TITLE.	LOCATION.
Trinity Univ.	S. L. Hornbeak	Pres.	Waxahachie, Texas.
Transylvania Univ.	R. H. Crossfield	Pres.	Lexington, Ky.
Tusculum Col.	Chas. O. Pray	Pres.	Greenville, Texas.
Tulane Univ.	A. B. Dinwiddie	Dean	New Orleans, Ia.
Taylor Univ.	M. Vayhinger	Pres.	Upland, Ind.
Temple Univ.	Albert E. McKinly	Dean	Philadelphia, Pa.
Univ. of Pittsburgh	S. B. McCormick	Chan.	Pittsburgh, Pa.
Univ. of South	Walter Hullinhen	Dean	Sewanee, Tenn.
Univ. of Rochester	Chas. Hoeing	Dean	Rochester, N. Y.
Univ. of Chattanooga	Fred W. Huxson	Pres.	Chattanooga, Tenn.
Univ. of Cincinnati	Chas. Wm. Dabney	Pres.	Cincinnati, Ohio.
Upper Iowa Univ.	R. Watson Cooper	Pres.	Fayette, Ia.
Univ. S. Cal.	Geo. F. Bovard	Pres.	Los Angeles, Cal.
Univ. of Penn.	Josiah H. Penniman	V. Pro.	Philadelphia, Pa.
Vanderbilt Univ.	J. H. Kirkland	Chan.	Nashville Tenn.
Westminster Col.	W. R. Phillips	Pres.	Westminster, Colo.
Wash. & Jefferson Col.	Fred'k. W. Hinit	Pres.	Washington, Pa.
Wash. & Lee Univ.	Henry Louis Smith	Pres.	Lexington, Va.
Worcester Poly Inst.	Ira N. Hollis	Pres.	Worcester, Mass.
Waynesburg Col.	Ezra F. Baker	Pres.	Waynesburg, Pa.
Westminster Col.	Robt. McWatty Russell	Pres.	New Wilmington, Pa.
Willamette Univ.	Fletcher Homan	Pres.	Salem, Ore.
Wheaton Col.	Chas. A. Blanchard	Pres.	Wheaton, Ill.
Western Col. Women	W. W. Boyd	Pres.	Oxford, Ohio.
Westminster Col.	Daniel S. Gage.	Prof.	Fulton, Mo.

* Acting President.

Fourth Annual Meeting of the Council of Church Boards of Education.

Opening Session—Wednesday, 9:30 A. M., January 13, 1915.

The Council of Church Boards of Education was convened in the assembly room of the Sherman Hotel, Chicago, by the President, the Rev. Frederick G. Gotwald D. D. Secretary Henry H. Sweets, D.D., conducted devotional exercises.

Roll call followed, the following members of the Council being present:

REPRESENTATIVES.

CHURCH.

Secretary Frank M. Sheldon.....Congregational Education Society.

The Rev. Elias W. ThompsonBoard of Education, Reformed Church
President Ame Vennema..... in America.

President Richard H. Crossfield.....Board of Education, Disciples of
President Miner Lee Bates..... Christ.

President John A. W. Haas.....Board of Education of the Evangelical
Dr. G. H. Gerberding..... Lutheran Church (General Council).

Secretary Thomas Nicholson.....Board of Education, Methodist Epis-
President Joseph R. Harker..... copal Church.

Secretary Frederick G. Gotwald.....Board of Education, Evangelical Luth-
President Rufus B. Peery..... eran Church (General Synod).

Secretary Joseph W. Cochran.....Board of Education of the Presbyter-
Dr. Richard C. Hughes..... ian Church, U. S. A.

Secretary Henry H. SweetsBoard of Education, Presbyterian
Church in the United States.

Secretary Jas. E. Clarke.....The College Board, Presbyterian
President John H. MacCracken..... Church, U. S. A.

Secretary Ralph D. Kyle.....Board of Education, United Presbyter-
Mr. Hugh R. Moffet..... ian Church.

President Robert L. Kelly.....Board of Education Five Years Meet-
President David M. Edwards..... ing, Friends Church.

Secretary Frank W. Padelford.....Board of Education, Northern Baptist Convention.
 Professor Ernest D. Burton.....

The Rev. Stanley S. Kilbourne.....General Board of Religious Education
 Protestant Episcopal Church.

On motion the presidents or deans of colleges attached to the several Boards of Education constituting the Council were invited to seats in the present sessions of the Council as corresponding members.

The minutes of the Executive Committee were read and approved.

The order of the day having arrived, Secretary Joseph W. Cochran presented the Findings of the Committee on the Reading and Study of the Bible in the Public Schools and Colleges. Secretary Henry H. Sweets opened the discussion. Dr. Wilbur F. Crafts and Dr. DeWitt D. Forward participated by invitation. The Committee offered the following resolutions which were adopted.

Resolved, That in view of the great importance of Bible instruction as related to public education this Council recommends to the church boards composing this body that they bring before their supreme judicatories a full statement of the situation looking toward action in the following particulars:

1. The favoring of legislation calculated to safeguard the right to have the Bible read in the public schools.
2. The favoring of academic recognition by public school authorities for academic work done in Bible study outside of school hours.
3. Requests to standardizing bodies in public instruction that they define the conditions under which academic recognition may be given for academic work done in Bible study.
4. The encouraging of churches and Sunday schools to provide for such Bible instruction and allied work as will prepare them to bear their part in the movements looking toward the proper functioning of the church and the public school in religious education.

That this Council express its thanks to the Rev. Wilbur F. Crafts, for his valuable help in gathering information of plans of Bible study as embodied in the superintendent's edition of his new book entitled "Bible in School Plans."

That we commend his selection of Old Testament stories and poems published under the Union Bible Selections Committee, as a valuable and usable compilation.

That the Secretary be instructed to forward copies of these recommendations to the constituent church boards of education at the earliest possible opportunity.

Secretary Frank W. Padelford presented the Findings of the Committee on Religious Work in Denominational and Independent Institutions. Mr. Ralph D. Kyle opened the discussion

and subsequently offered the following resolution, which was unanimously adopted:

Resolved, That this Council place itself on record as urgently recommending the development and strengthening, at the earliest possible moment, of the departments of Bible and religion in all the colleges and schools under the control and supervision of the constituent Boards of Education of this Council whose departments of Bible and religion are not up to the standards of their regular departments.

The Council adjourned.

Wednesday Afternoon 2 P. M.

President Gotwald convened the Council. Dr. Elias W. Thompson led in the opening prayer.

The order of the day having arrived, Secretary Thomas Nicholson presented the Findings of the Committee on Comity and Co-operation. President John A. W. Haas led in the discussion.

Secretary Jas. E. Clarke presented the Findings of the Committee on Publicity. Secretary Ralph D. Kyle led in the discussion.

On motion the conclusion of this discussion was postponed until Thursday afternoon in connection with the discussion of the theme, A Constructive Program of Education for the Christian Church.

The chairman nominated and the Council confirmed the following Committee on Nominations: Secretaries Thomas Nicholson and Henry H. Sweets, and President John A. W. Haas.

The Council adjourned.

Wednesday Evening 8 P. M.

President Gotwald convened the Council. President Robert M. Russell led in the opening prayer.

President Gotwald introduced President F. W. Hitt of Washington and Jefferson College, who delivered an address on The College and Academic Freedom.

Presidents Hill M. Bell, Rufus B. Peery, and Wilbur C. Carrier, and Secretaries John W. Hancher and Thomas Nicholson participated in the discussions.

Secretary Joseph W. Cochran presented the report of the

special committee of the Council appointed to confer with the authorities of the various educational institutions and with the student associations with regard to religious influences and work among students and offered recommendations which were adopted and are as follows:

Resolved, That inasmuch as it is highly desirable that the Day of Prayer for Colleges be uniform for the different denominations and arranged also that it may come in conjunction with the Day of Prayer designated by the World's Student Christian Federation, which is the fourth Sunday in February, we recommend to the various church boards and bodies here represented that the Thursday before the fourth Sunday in February be designated by each as the Day of Prayer for Colleges.

Resolved further, That the present committee be continued and that it be instructed to arrange a meeting with the appropriate committee of the North American Student Council for the purpose of planning for a larger conference composed of representatives of this Council, the North American Student Council, the Conference of Church Workers in State Universities, the Home Missions Council, and other interested bodies and to report to the next meeting of this Council the results of the deliberations.

The Council adjourned.

Thursday Morning, 9:30 A. M., January 14.

(Joint Session with Conference of Church Workers in State Universities.)

The Rev. Noble S. Elderkin convened the joint session and presided. The Rev. Arthur Braden conducted the devotional service.

The first part of the program was given over to the reports from the field by the church workers in the various state universities represented.

Secretary Richard C. Hughes presented the Findings of the Committee on Religious Work in State Universities. Secretary Frank M. Sheldon led in the discussion.

Mr. Thomas S. Evans presented a valuable paper on the theme, Unifying Religious Work at State Universities.

The joint session adjourned.

Thursday Afternoon.

President Gotwald convened the Council. President Ame Vennema led in prayer.

Recording Secretary Kyle presented bills payable as follows:

Printing and distribution of programs for 4th Annual Meeting	\$58.43
Stenographic work	4.61
Express charges on Reports and Programs64

On motion the Treasurer was instructed to pay all bills approved by the Executive Committee. The above-mentioned bills were subsequently ordered paid.

The Nominating Committee presented its report, which was adopted and is as follows:

OFFICERS.

President—Joseph W. Cochran, D. D.
 Vice-President—Frank W. Padelford, D. D.
 Secretary—Ralph D. Kyle.
 Treasurer—Elias W. Thompson, D. D.

EXECUTIVE COMMITTEE.

The officers together with Thomas Nicholson, D. D., and Robert L. Kelly, LL. D.

We recommend that the committee on Program and Policy, Academic Efficiency, Secondary Schools, and Publicity be merged into the

COMMITTEE ON COMITY AND CO-OPERATION.

Thomas Nicholson, D. D.	Robert L. Kelly, LL. D.
Ralph D. Kyle	Jas. E. Clarke, D. D.
Joseph W. Cochran, D. D.	Henry H. Sweets, D. D.
Frederick G. Gotwald, D. D.	

COMMITTEE ON RELATIONS WITH OTHER BODIES.

Joseph W. Cochran, D. D.	Richard H. Crossfield, Ph. D.
Henry H. Sweets, D. D.	John A. W. Haas, D. D.
John G. Gebhard, D. D.	

COMMITTEE ON RELIGIOUS WORK IN DENOMINATIONAL AND INDEPENDENT COLLEGES AND UNIVERSITIES.

Frank W. Padelford, D. D.	John H. MacCracken, Ph. D.
Mincer Lee Bates, LL. D.	Stonewall Anderson, D. D.

COMMITTEE ON RELIGIOUS WORK IN STATE INSTITUTIONS OF LEARNING.

Richard C. Hughes, D. D.	The Rev. Frank M. Sheldon
Joseph R. Harker, D. D.	Prof. Ernest D. Burton, D. D.

COMMITTEE ON FINANCE.

The Executive Committee with Jas. E. Clarke, D. D.

The order of the day having arrived, the Council took up the consideration of the theme, A Constructive Program of Education for the Christian Church.

Secretary Thomas Nicholson outlined what such a program should include.

President Joseph R. Harker outlined what the church boards should contribute to such a program.

Secretary Jas. E. Clarke outlined what the colleges should contribute to such a program.

Secretary Joseph W. Cochran outlined what the churches should contribute to such a program.

Secretary Jas. E. Clarke then presented the Findings of the Committee on Publicity which had been put over for consideration in connection with this program. The report was received.

The recommendation on a Bureau of Publicity was adopted for substance, the secretary being instructed to ask the boards for authority to establish such a Bureau, at an expense not exceeding \$3,000 for the first year, but the method of publicity was referred to the Executive Committee.

Two other recommendations were adopted and are as follows:

1. That a committee of this Council be directed to plan for an interdenominational campaign.

2. That the Bureau of Publicity, if one is erected, shall work in harmony with this committee and under its direction, for the purpose of preparing the way for an interdenominational campaign.

On motion a committee of three was appointed to formulate details and a general outline, as far as possible, of the proposed nation-wide educational campaign present the same for approval at an executive session of the Council after the evening session and communicate the same to the Association of American Colleges and the Conference of Church Workers in State Universities for their consideration and endorsement.

The Council adjourned to meet in executive session at the close of the joint evening program.

Thursday Evening 8 P. M.

(Joint Session Council of Church Boards of Education and the Association of American Colleges.)

President Robert L. Kelly, Vice-President of the Council of Church Boards and President of the Association of Ameri-

can Colleges, convened the joint session of the two bodies and presided.

Vice-Provost Josiah Penniman of the University of Pennsylvania led in prayer.

The subject for consideration was, The Moral and Religious Phases of Education.

President Robert L. Kelly introduced Bishop William Fraser McDowell, who spoke on The Christian Ideal of Education. Subsequently, President Henry Churchill King was introduced and spoke on the subject, The Method of Attainment of the Christian Ideal of Education. Professor Cleland B. McAfee D. D., led in the discussion.

The joint session adjourned.

Executive Session.

The Council met in executive session immediately following the adjournment of the joint session.

The committee appointed to summarize for the Council the actions included in its efforts to plan and execute a constructive program of Christian education, reported the following items as included in that program, some of these having been previously adopted:

1. Each secretary is expected to take up with his board, and, through his board, the supreme judicatory of his church, the whole question of Bible instruction in the public and high schools, to the end that these judicatories may express their views and take such part as they may deem wise in the effort to secure such instruction.

2. The Committee on Relations with Other Bodies is the representative of this Council to co-operate with the Commission on Education of the Federal Council of the Churches of Christ in America, and similar bodies, in a definite movement to improve the character of Bible instruction and religious education in general in Sunday schools, schools, and colleges.

3. The Council fully recognizes the obligation of the churches to maintain and develop religious work at state-supported educational institutions, which do not make specific provision for religious education.

4. The interdenominational campaign which is proposed is to include:

- (a) A general survey of the field, state by state, not for one, but for all the denominations, in order to secure definite information of conditions and needs and to be the basis of a definite program for each church in behalf of its own institutions.

- (b) A campaign of publicity through printed matter de-

signed to be preparatory to a nation-wide inspirational campaign to awaken interest in the whole cause of Christian education whether conducted by the home the local church and its organizations the church school and college, or in connection with state institutions.

(c) A follow-up campaign to be conducted by each denomination for the purpose of increasing the income and patronage of the church colleges.

(d) A continuation committee to carry on the work thus begun for a period of not less than five years.

5. The framing and execution of this program in its details is to be left to the Committee on Comity and Co-operation, and they are empowered to proceed whenever they have assurance that this general program meets with the approval and will have the co-operation of three-fourths of the church boards which constitute this Council.

On motion the summary of the committee was approved by and made the action of the Council.

On motion Secretary Thomas Nicholson was instructed to arrange for the proper presentation of the matter outlined in this summary to the Association of American Colleges and the Conference of Church Workers in State Institutions.

Secretary Jas. E. Clarke offered the following resolution, which was adopted:

Whereas, This Council recognizes that it has no power to direct the activities of the secretaries who compose its membership and that its proposed plans cannot be carried out without the consent and approval of its constituent boards,

Resolved, That the Secretary of the Council be directed to send to each board secretary, at the earliest possible date, a copy of the program of effort proposed by the Council with the official request that the board secretary shall lay the matter before his board and, if possible, secure the board's approval of the plans and its consent to allow a reasonable portion of its secretary's time to be devoted to this task.

On motion the Council agreed to meet again in executive session at 4:30 P. M. Friday.

On motion it was agreed that when the sessions of this Council should be concluded, we should adjourn to meet at the call of the Executive Committee.

The Council adjourned.

Executive Session—Friday, 4:30 P. M.

The Council was convened by President Gotwald.

On motion Secretary Cochran was instructed to take up with Postmaster General Burleson the matter of securing sec-

ond-class privileges for the proposed bulletin to be issued by the Council and that he be authorized to frame such a letter of request to be incorporated in the minutes of the Council. The following action was taken:

Resolved, That this Council request the Post Office Department of the United States Government to secure such amendment of the law governing second-class mail matter as will enable the Council to send its bulletins and periodicals under such classification, and the Council authorizes its President, the Rev. Joseph Wilson Cochran, D. D. LL. D., to present this request to the proper authorities.

Secretary Nicholson reported that he had presented, as directed by the Council, the proposed plan for an interdenominational campaign to the Association of American Colleges and to the Conference of Church Workers in State Universities, and that the plan as outlined had received the unanimous endorsement of both bodies.

On motion the Council advised the recording Secretary to limit the size of the proceedings of the Council to eighty pages, if possible, and that of this number of pages a maximum of ten be granted for a report of the Proceedings of the Conference of Church Workers in State Institutions.

Secretary Nicholson presented outline suggestions concerning the general nation-wide educational campaign which was authorized by the Council and approved by the Association of American Colleges and the Conference of Religious Workers in State Universities which were revised and adopted, and are as follows:

1. That the Committee on Comity and Co-operation meet February 16th, 1915, at the Prince George Hotel, New York City, to receive and consider reports and recommendations on the following topics which bear upon and are to be a part of the general campaign work.

- (a) An adequate survey of educational conditions and agencies state by state, designed to indicate the program we should adopt. Secretary Nicholson was appointed to prepare this statement and to consult with Mr. G. B. St. John as to plans, cost and best methods of securing and exhibiting such matter in the form of charts, graphs, etc.

- (b) A complete outline for a comprehensive program which shall include what has been suggested in our proceedings as to Bible readings in the public schools, religious work in high schools and state universities, Bible courses and courses in applied Christianity in our colleges, the definite inspirational and informational campaign proposed for 1916-17 and all other items which should be included in our constructive program of education for the Christian church. Secretaries Joseph W. Cochran, Frank W. Padelford, and Henry H. Sweets were appointed a committee for this item.

- (c) A report on the proposed bulletin which shall indicate

style, probable cost, place of publication, by whom, how often, number, and the question of mailing under the postal regulations. Secretaries Cochran and Gotwald were appointed the committee. and Dr. Cochran was requested to interview Postmaster General Burleson regarding the postal regulations possible for such a bulletin.

2. The Campaign Committee was authorized to invite a representative of the Boards not represented on the Committee to be present at the February Conference in New York City.

3. The several secretaries were requested to present the work as agreed upon by the Committee at the February meeting to their respective boards for suggestion and approval.

4. After the action of the several Boards, the Executive Committee is to call an adjourned meeting of the Council to consider the whole plan as formulated and to receive from the Campaign Committee a report as to ways and means of carrying the whole program into action.

The Council adjourned.

Findings of the Committee on the Reading and Study of the Bible in Public Schools and Colleges.

At the last meeting of the Council the Hon. P. P. Claxton, Commissioner of Education of the United States Bureau, made this significant utterance: "The day will come when the Bible will be read in the public schools just as any other book. There is no reason why the Bible should not have its rightful place in our school curriculum."

At that time a special committee of the Council was appointed for the "purpose of surveying the entire field of the relation of Bible instruction to public education, with view to the presenting of a constructive report to this Council on available compilations of scripture for school readings, and also on voluntary Bible courses such as those of the Student Departments of the Christian Associations."

The timeliness of such a discussion has been more and more apparent to your Committee as the months have passed since its creation. It is a question which, despite its complex and intricate bearings, is commanding the increased attention and concern of educators the world over. It is not a problem that requires so much promotion and publicity as information, sanity and restraint. A few years ago, under the leadership of certain prominent educators, the dictum went forth that there should be no effort to secure recognition for the Bible in the public schools; that this was a dead issue, that, having fought for religious liberty and the right to worship God according to the dictates of one's own conscience, our children should not be brought up to believe that religion must be bolstered up by such enactments. There are those today who will not only fight any effort to secure the reading of the Bible in the public schools but are indifferent to any legislative enactment discriminating against the use of the Bible in the schools. It may be that the present unsatisfactory condition, i. e., the practical secularization of the public school system, should be laid rather at the door of the American churches than properly chargeable to organized infidelity or legislative prejudice. Certainly sectarian animosities and controversies have had much to do with the fact that religious instruction in the public schools is either a minimum of perfunctory Bible reading, an occasional tribute to God from an outside speaker, or a matter of complete taboo. All admit the practical failure of our public school system in its appeal to the moral and religious nature of the young. We are concerned with the fact of the inability of the schools to make any return to the nation of moral

values such as the immense expenditures of money, time and energy would seem to justify. What has been called "the American situation" is upon us—a religious people, yet shutting out religion from our schools; a moral people yet only now beginning to consider moral questions in the schools; a home people whose firesides have been abandoned for apartments, hotels and clubs; a commercial people whose business standards fail to agree with those proclaimed from the pulpit. It is a fact worthy of notice that the outstanding place of New England in our American life, her influence upon the nation in politics, education and religion, not to speak of her powerful commercial impulses, is co-incident with a type of education uncompromisingly religious since the day when the colonial court of Massachusetts framed a law requiring that all children be taught to read and understand the principles of religion. The stiffness of moral backbone, rigid as the granite of her hills, is to be referred back to that type of mind that employed the New England Primer as the textbook of reading and spelling and the Shorter Catechism in the colleges as a daily exercise in memory.

But a reaction occurred and a movement was begun which resulted in practically driving the Bible and religious instruction from the public schools, so that today there are but two states, Massachusetts and Pennsylvania, where Bible reading is compulsory and at the same time largely perfunctory. In eight states it is positively prohibited and in the remainder there are no laws regulating the use of the Bible.

But the time has come for the nation to appraise her educational stock and this is being done so rapidly in certain quarters that we, who profess to be vitally interested, are not yet fully alive to the movement. In a western city recently the chairman of this Committee, after an address to a large gathering relating to religious life in universities, was approached by a member of the city school board who asked that a conference might be arranged between the speaker and the board to take up the matter of religious instruction in the public schools. It was surprising to find that a resolution was pending in the board providing for the introduction of a complete system of religious instruction in the public schools of that city. The members of the board were alive to the situation, awake to the need, but unable to provide the solution, and were seeking help from any quarter. Prominent laymen are studying the question of our irreligious, or at best, unreligious, school system, and are alive to certain movements which gain increasing impetus as the result of the neglect of the issue on the part of the Protestant church. I refer especially to the crisis prophesied within a generation when an enormously expensive parochial system will demand from the state a subsidy for schools rather than longer to submit to the apparent injustice of supporting private schools while at the same time paying a quota in behalf of tax-supported schools. A portion of a letter from one of the most dis-

tinguished laymen lawyers of the Protestant Episcopal Church, is here quoted:

"We in this country must very soon make the frank admission that God has very little place in our daily life, or else that our godless system of education is no fit preparation for that life. If we accept the latter alternative we shall, within a very few years, be face to face with one of the greatest problems that can confront a nation. That problem is whether religious education shall continue to be the private enterprise of the different religious groups, or whether it shall be recognized as a thing in which the state has a vital interest.

"One solution that will inevitably be proposed is the distribution of money raised by taxation for school purposes among the various religious bodies in order that, under state inspection, each may educate its own children and imbue them with its own apprehension of religious truth.

"When this solution is proposed it will not do for Christian people to adopt an attitude of mere negation or of hostile criticism. Either we must all accept it or we must be ready with a better plan.

"If the Churches fall to fighting among themselves, God alone knows what the issue will be!"

Your Committee, charged with the duty of surveying the entire field of the relation of Bible instruction to public education, have been assisted in their work by the Rev. Wilbur F. Crafts, Ph. D., who, with diligence and ability, began the preparation of selected readings from the Bible. He has completed his selected readings from the Old Testament, illustrated them with reproductions of the Tissot paintings, and issued them in book form under the title "Bible Stories and Poems."

Dr. Crafts has also gathered into the same volume a large amount of valuable information as to the plans in operation in various parts of of this and other countries for biblical, moral and religious instruction.

Your Committee, therefore, desires to submit as a portion of its report the documents gathered and compiled for this Council by Dr. Crafts occupying one hundred and thirty-two pages of his Superintendents' Edition of "Bible Stories and Poems." In addition thereto Dr. Crafts has included courses of daily Bible readings in connection with his selection of Bible Stories and Poems from the Creation to the Captivity.

Your Committee desires to acknowledge the valuable work of Dr. Crafts and to recommend his volume to all those interested in the progress of religious instruction.

Your Committee has been asked to report on available compilations of Scripture. Several compilations for school purposes are in use in Australia, the British Isles and Canada, but Dr. Crafts' compilation is practically the only available selection thus far issued in this country. In his supplement, "Bible in Schools Plans," he sets forth the various plans in successful operation in different parts of the world.

The Federal Council of the Churches of Christ in America, as well as various Sunday school associations, is studying the problem and it is interesting to note that at the last meeting of the Executive Committee of the Federal Council in Richmond, the committee appointed to consider the report on "Correlation Between Churches and Public Schools in the Work of Christian Education" brought in the following paper which was unanimously adopted:

"We urge upon pastors a revival of the teaching aspect of their work. For pastors desiring to develop religious teaching on week days co-ordinate with the Sunday school, we suggest the following program:

"1. That they organize a staff of trained teachers or teachers who are in training.

"2. That they canvass the parents in their congregation to get their requests to the public schools to excuse their children for attendance upon week-day religious instruction and also to secure the full co-operation of parents in this work.

"3. That the pastors of the community jointly present their requests of parents to the local school authorities.

"4. That a room, or rooms, if possible, in a church and within safe convenience to the public school, be secured, such room or rooms to be suited pedagogically and hygienically for the purposes of instruction.

"5. That the scholastic nature of the work in quality and quantity be on a parity with that given in the same length of time in the public schools.

"6. That we ask of the public schools that pupils who successfully do this work under church direction be in no wise retarded in their advancement in the grades.

"7. That the public schools be requested to release pupils for religious instruction one-half day a week, or its equivalent during the week.

"8. We recommend that the churches adopt a plan of vacation Bible Schools.

"We recommend that this Committee be authorized to arrange for a conference between committees of all bodies dealing with this problem, and, in addition, the Committee be authorized to ask to its sessions experts working on the problem from the standpoint of the public schools."

Finally your Committee believes that, while considerable progress as here reported has been made during the past year, the coming year promises to be still more fruitful. We commend to the members of the

Council the closest study of the subject for we believe this to be one of the significant questions confronting the educational life of our day.

[Recommendations of the Committee were adopted and are incorporated in the Minutes of the Council. See page 10.]

Respectfully submitted,

JOSEPH W. COCHRAN.
FREDERICK G. GOTWALD.
THOMAS NICHOLSON.
WILLIAM E. GARDNER.
ELIAS W. THOMPSON.

Committee.

In co-operation with the Rev. Wilbur F. Crafts Ph. D., of the National Reform Association.

The College and Academic Freedom.

By Frederick W. Hinitt Ph. D., President of Washington and Jefferson College.

I. The meaning and limits of this discussion have been clearly defined for me in the letter inviting me to address you tonight. The writer states, "We want the situation of the denominational college thoroughly set forth as regards its connection with the ecclesiastical bodies of these denominations. How far shall a college be controlled by a denomination? Does the church lose anything when a college swings clear of such control? Should a college seek release from such control merely for the purpose of securing favors from some great foundation?" The definition of the subject in the light of these questions becomes very simple and amounts to the problem of the advisability of the freedom of church colleges from ecclesiastical ownership and control.

II. Certain qualifying considerations should be held in mind in the consideration of this subject.

1. The question should be considered apart from past or present controversies concerning public agencies or institutional complications.

2. It should be clearly recognized at the outset that educational practice and organization, varying greatly from one institution to another, preclude the possibility of any standardizing of this question.

3. The problem of every institution is an individual problem. Each college has its own historic setting, its local interests and responsibilities, its complex relationship and obligations. Each institution, therefore, must ascertain its own solution of its individual problem in accordance with its own peculiar life, history and obligations.

III. The status of governmental relationships of some fifty-three denominations, including five hundred and nine institutions, is given for the year 1907 in the annual report of the Carnegie Foundation for the Advancement of Teaching of that date. The analysis of this report gives us the result that the development of governmental policy in Protestant bodies favors the election of trustees, all or a majority of them, by a religious assembly or corporation. One hundred and thirty-seven institutions reported are thus governed.

The next method mostly in vogue is the placing of denominational restrictions on trustees, all or a majority being required to belong to a

given denomination. Seventy-one institutions are thus governed, according to this report. The least used of the principal modes of control is the confirmation or nomination of trustees by a religious assembly. Eighteen institutions are in this group.

These modes of control account for four hundred and seventeen out of five hundred and nine institutions reporting. The variations reported in the ninety-two other institutions reporting are not significant for this discussion.

IV. The reasons for denominational control must be found in the life of the institution or of the church, or of both together. Negatively, the problem of the educational development of an institution seems to be independent of any form of control. An institution may attain educational efficiency whatever its mode of government may be. It is suggested that a close denominational relationship is desirable for the securing of funds. This may or may not be the case, according to the type of the denomination and its attitude towards higher education. The safeguarding of funds is offered as a reason for close denominational control, but the history of such funds does not seem to bear out this claim. Another reason urged is that ecclesiastical control provides a definite student constituency. The facts seem to indicate that this result varies and that the variation is independent of the mode of control. The safeguarding of the religious integrity of the institution is strongly urged as a fundamental reason for such control. All such institutions are seeking the development of a religious but not sectarian life, and in this we have the really significant and outstanding factor of the problem. Whatever urgency there may be for the close type of relationship of a college to a governing religious body, seems to be found in the urgency of the problem of religious training and the hope that by such control this great interest may be fully safeguarded.

V. The problem assumes, then, this form: What type of relationship to a religious body offers the largest amount of freedom (academic freedom) consistent with educational and religious efficiency?

The question assumes that the largest degree of academic freedom is desirable. If this be not the case, then the Roman Catholic method of the outright ownership and use of the institution for denominational propaganda would seem to solve the problem both in principle and practice.

1. Is the answer to be found in the most prevalent type of control, namely, the election of the governing body of a college by a religious assembly or corporation? (Nomination or approval are but weakened forms of this mode). Some reasons may be urged against this type of control. It has the faults of government by mass meeting where hasty and ill-considered actions are not uncommon. The fluctuat-

ing character of such electing bodies does not provide for a unified consideration and control of the affairs of an institution. Educational experience and expert judgment of the needs of a college are possessed generally by few members of such electing bodies. The method has the fault of double control where the ultimate authority rests in the electing assembly. This assembly can at any time take to itself relegated powers and exercise direct control in matters of policy and government. There have been numerous disastrous experiences of this character in the history of institutions so governed.

2. To many, a very practical value attaches to the mode of preserving the religious type of an institution through charter provisions that determine the religious qualifications of trustees; that is, that a majority or two-thirds of the board shall belong to a specified denomination. It seems probable that all the values of constituency, financial support, broad church relationship and presumptively religious influence may be conserved by such provisions. In the case of new institutions established by the church, especially in new territories, such a bond of denominational connection is probably very desirable. In such cases it may for a time be wise to subject the choice of trustees to the approval of a court of the church. In general it may be said that such a type of denominational tie is not likely to hamper an institution in the free performance of its full mission.

3. The question arises, should a Christian college ever be allowed to pass beyond some form of legal control by the church? To answer this question categorically is impossible. There are so many qualifying conditions of history, constituency, environment, legal and moral obligations, and other factors that any institution would constitute an individual case, the merits of which could be determined only by a full and judicial consideration of its individual problem.

So far as a denominational program of control is concerned, the general policy of the Congregational Church is suggestive. No denomination has won more educational laurels in the establishment and promotion of colleges of strength and influence than this body. The policy of the Congregational Church has been thus stated by the Secretary of the Congregational Educational Society, Dr. Tead: "It seems wise that institutions beginning their existence should be under some denominational supervision. When a college has reached maturity and feels that it can go alone, and states to the Society that it wishes to be independent, then the Society will probably accede to its request." Under this general policy this church has contributed to American civilization such institutions as Amherst, Williams, Oberlin, Beloit, Knox, Grinnell, and Colorado College.

It may be said that in this age of progressive secularization there is great danger in allowing such a measure of academic freedom. It is

argued that: (1) There is an inherent and inevitable drift of an institution, not legally bound to a denomination, away from its historic affiliation and friendship and, more than that, away from Christian character and influence. (2) The dominant impulse to secularization, kept in check by the legal relation to a denomination, becomes progressively powerful to the destruction of the college as a Christian force once the check is removed. (3) The bonds of legal control once relaxed, the Board of Trustees will more or less rapidly change its denominational, if not its Christian, character with far-reaching spiritual consequences readily deducible from this series of assumed conditions. It would be difficult to sustain the objections thus stated in the light of the history of institutions related to the church and the probabilities involved even if legal restrictions were reduced to the minimum or were altogether removed. In any case, as already stated, a fair conclusion as to this question could be reached only in the case of an individual college and in the light of all the conditions already suggested.

VI. After all, it must be recognized that neither individuals nor institutions can be legislated into the kingdom of God. No amount of legal form however logical and drastic can guarantee the Christian character of a college. Ultimately this depends more on personality than on penalty. There are institutions with tremendous legal safeguards that fall far below the standard of Christian efficiency, and there are institutions without any such legal safeguards that manifest in large measure the power of Christian life and service. The bedrock principles of Christian education are not legal but spiritual. There are three qualifications without which no institution can be soundly Christian in its character and life, and none of these are legal. Given an institution which (1) maintains a frank and aggressive attitude of Christian belief and purpose, (2) has a president and faculty composed of sound Christian men devoted to the program of religious education, and (3) makes sincere use of the best methods of biblical and religious education as a part of its educational program; and you have a Christian college, whatever its legal relationships may be.

Findings of the Committee on Religious Work in Denominational and Independent Institutions.

The Committee on Religious Work in Denominational and Independent Institutions, which was appointed one year ago at Washington, begs leave to submit herewith its first annual report.

The membership of this Committee is so widely scattered that it was impossible to hold a meeting previous to the sessions of this Conference.

Practically all the colleges and institutions of learning which were founded in the early days of America were organized as vocational schools. They were founded with a deep conviction in the minds of the members of the Christian church that progress of the church in America was dependent upon a trained leadership. These schools were, therefore, established for the definite purpose of training men for the Christian ministry. While they trained men for other learned professions, the real aim and purpose of the founders was for an educated ministry for the Christian church. This aim and purpose determined the character of the institutions and their curricula as an investigation of the courses of study in those early institutions shows very clearly. They were vocational schools in the highest sense of the term. As the educational propaganda progressed, the professional training of ministers was gradually turned over to theological departments or to divinity schools. This led to a gradual change in the curricula of the colleges themselves. Whereas in the earlier years their courses were based largely upon the study of the Bible and Christian religion and matters closely relating thereto, in the evolution of the years, less and less emphasis has been placed upon this phase of education, until in many institutions, largely founded for training men for the ministry, religious instruction has practically disappeared. The seriousness of the situation is apparent to those who have studied the matter at first hand. Those who are fully acquainted with the situation do not need to be informed that the religious training of the students in the ordinary college has gradually passed into the background.

"The fundamental indictment against college education in our day," says the president of a strong denominational college, "is that it is radically deficient in moral and religious training. We have never realized the supreme emphasis which college training should lay upon the Christian faith and positive morality. Our colleges give but little sys-

tematic instruction in the great text book of the Christian religion. They devote endless time to the study of Socrates, Plato, Darwin, Hegel, but they entirely neglect the supreme personality of history, who has been the moulder of men and of nations. They are failing to connect their students with organized Christianity and are widening the breach between the school and the church. They are failing to produce strong moral leaders and to create the moral earnestness which can save our nation." This indictment from one who speaks from the inside makes apparent the seriousness of the situation which we are facing today.

The case is stated even more emphatically by the department head of one of our great Christian colleges. "While denominational colleges have been trying to duplicate the courses of study in state universities and become strictly non-sectarian, the state universities have been trying to acquire the religious environment of the denominational college without putting religion into the course of study. Christianity founded the colleges, but the colleges omit the study of Christianity. For an institution founded by Christian philanthropy to compel a student to study the history of politics and to refuse him the opportunity to study the history of religion is without defence. Yet 90% of the students enrolled in college courses of denominational colleges could not study church history, comparative religion, the philosophy or psychology of religion, the literature of the Bible or the biography or ethics of Jesus, if they wanted to. These subjects (not being considered cultural!) must give way to the ethics of Spencer, the philosophy of Plato, the poetry of Browning, the history of democracy, the pedagogy of Comenius. The church has mothered the colleges, but the colleges have refused to take the grandchildren back into the family history. All this is inexcusable. The boy who enters college is entitled to biblical and religious training in every year of his college course.

"A member of a classification committee of a college of Liberal Arts was heard to argue with a student for ten minutes that he could not afford to elect religion in his college course when there were so many cultural courses open to him.

"So long as the ethics of Spencer are taught five hours a week by a trained instructor and the ethics of Jesus taught one hour a week by Billie Blank, a crack athlete, selected from the student body to conduct a non-credit Bible class, just so long will the ethics of Jesus be in disrepute among college students."

President Bashford of Ohio Wesleyan declares, "We teachers in private institutions of learning owe a greater service to the ideals of the Christian men and women who founded our universities and whose sacrifices makes possible our lives of study than we have yet recognized, much less discharged. It is not creditable to strong universities that they maintain chairs in almost all possible subjects—and not one of them has

a needless chair—it is not creditable that they maintain chairs of dentistry and farriery and have no chair of the English Bible.”

The Religious Education Association, through a strong committee, made a careful investigation covering several years and expressed the conclusion that ninety per cent of our college students graduate without having given to the problems of religion the same consideration which they were compelled to give to philosophy, political science and sociology; that the colleges have not given religion a place in the curricula commensurate with its place in life, and hence college graduates do not take the same place in the religious activities of the world as they do in its business and politics.

The investigation made by the Religious Education Association showed that out of six hundred institutions, which they examined, there were not more than twenty-five in which biblical study was on a systematic educational basis. The reasons for this situation were declared to be a lack on the part of trustees and faculties of appreciation of the true place of biblical instruction in an educational system, and also a lack of trained instructors. “Here is the root of the whole matter,” says the report, “in its eagerness to teach subjects, the college forgets to educate men.”

In an effort to reach some independent conclusions regarding this matter, the committee made a recent examination of the catalogs of one hundred and fifty denominational and independent institutions in the northern states whose catalogs were taken at random from our shelves. Results of this investigation are set forth as follows:

Of these one hundred and fifty institutions, eighty-one have professors or instructors in biblical literature, who are apparently giving their entire time to this department. Nine other institutions have professors, who hold a chair in Bible literature, but who also hold chairs in other departments. In fifteen other institutions, the president is the professor of sacred literature and apparently gives to it some part of his time. In thirty others, the instruction in biblical subjects is given by professors who are in charge of some other department. In fifteen of the institutions, there are no professors of Bible literature and no courses in Bible study are offered whatever. In the eighty-one institutions who have professors in the department of Bible literature, sixteen have two professors, six have three, while three have four or more. Of the one hundred and fifty colleges, sixty-six require more or less instruction in the Bible for graduation. In the sixty-nine other institutions, in which some course is offered, the work is entirely optional.

This investigation would indicate that the situation must have improved decidedly since the Religious Education Association made their investigation some few years ago. The new interest which has recently

been created in biblical instruction in colleges has evidently borne fruit, and yet it cannot be considered as a satisfactory condition when out of one hundred and fifty American colleges, which are Christian in their foundation, there are only eighty-one which have professors for the department of Bible literature. It is perfectly evident from the study of the catalogs examined that professors who hold chairs in other departments are not giving very serious attention to the department of biblical literature, and it is also evident to those who are acquainted with the details of college administration that when the president is charged with the duty of biblical instruction, owing to the duties of administration which constantly press upon him, this instruction cannot be as serious as the subject demands. The condition is even more critical in the thirty institutions where the head of some other department gives instruction in the Bible as a side issue.

Moreover, in many of the colleges where courses in the Bible are given, the amount of instruction is evidently small. There are eight colleges which offer one hour a week only. There are fourteen which offer two hours only; seven which offer three; fifteen which offer four and six which offer five or more. Out of the one hundred and fifty institutions, fifty, or exactly one-third, offer five hours or less of Bible instruction during the students' course. There are thirty-two institutions which offer from six to ten hours to the students; twenty-four offer from eleven to fifteen hours; fifteen offer from sixteen to twenty-five hours, while six of them offer more than twenty-five hours.

When it is recognized that the average small denominational college offers not less than fifty hours of instruction in English, thirty in history, one hundred and fifty in languages, thirty in mathematics and one hundred in science, it is apparent that Bible literature has not yet received its due proportionate attention in the make-up of the ordinary college curriculum.

The committee has not had time to tabulate carefully the character of the instruction, but outside the institutions which have professors giving full time to this department, the grade of work given is apparently not that which obtains in other departments of the college. Moreover, it must be recognized that it is impossible for courses which are given but one or two hours a week to reach the same level of efficiency as those which are given more frequently. The one hour course in any subject is likely to be treated as a side issue even by the students who are taking it.

In a desire to ascertain whether these colleges were giving due attention in other directions to the religious training of their students, we investigated the matter of daily chapel and find that of the one hundred and fifty institutions examined one hundred and seventeen require daily chapel attendance. Fourteen other institutions have chapel occasionally,

or once or twice a week. Nineteen institutions make no mention of any chapel exercises. We do not infer from this that these nineteen institutions have no religious services, but that the college authorities do not regard the matter of sufficient importance to make mention of it in their publication.

The situation, however, is not without most hopeful signs and these ought not to be overlooked in any discussion of this subject. There is no greater authority in America upon the trend of modern education than Dr. Pritchett of the Carnegie Foundation. We quote from his annual report of two years ago: "Along with the subsidence of the old acrimonious discussions, there has grown up a genuine conviction among educated men that religious teaching must have a place in college instruction. It seems an intolerable incongruity that a boy should go through the four years of his college course without receiving anywhere in its curriculum any touch of those deeper, underlying spiritual truths that humanity has gained after so many years of travail. The result is that many unsectarian colleges, and, in a considerable number of cases, colleges that are supported and controlled by the states have inaugurated simple and wholesome courses of instruction and a still larger number are asking themselves the question why it is not possible to teach religion in a college in such a manner as to deal with its fundamental truths without offending the specific and special views of any body of men. After all, the faith in God and in his governance and in human communion with him, the idea of the life of righteousness and of service, and of unselfishness, that are the foundations of all religions, involve no denominational or sectarian questions.

"While it seems likely that the introduction of formal religious instruction will come somewhat slowly in many colleges and universities, the way for it seems clearer today than ever before, not only from the more hospitable attitude of the colleges themselves, but also on account of the general subsidence of sectarian bitterness. Education is a single process and moral and religious instruction must accompany other instruction, and schools and colleges are perhaps slowly but none the less sincerely attempting to accomplish this end. It will go forward in such proportion as the religious bodies themselves can bring their support to religious teaching as distinguished from denominational teaching."

We have also a most encouraging statement by President Thompson of Ohio State University: "There would seem to be no good reason why a college or university should not make a careful and scientific examination into the phenomenon of religious life and into the history of religious experience as into other phases of political and social life. We may not assume that education and religion can be divorced. The religious life is quite as important as the intellectual or social life. Let me express my belief that the colleges and universities of the future will be

less isolated from public sentiment and more free in the study and investigation of the problems of religious life."

The Council of Church Boards would, in the judgment of the committee, do well to continue this investigation and also devote serious attention to the discussion of the question as to how influence can be brought upon the so-called Christian colleges to develop the departments of biblical instruction. If these colleges are to make good their claim to be Christian institutions, they must not only proclaim the presence of a Christian atmosphere, but they must furnish adequate opportunity for the instruction of their students in all the important matters relating to Christian life and Christian citizenship.

Respectfully submitted,

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Committee.

Findings of the Committee on Religious Work in State Institutions of Higher Learning.

God has greatly blessed the work and the workers. The task is large and complicated, the workers few in number and their material equipment and resources meager, but the spiritual results seen in the decisions made for the Christian life, in the reconsecration of Christian students to a life of larger service and in the greatly increased interest in systematic Bible study and the work of the church in general, are so out of proportion to the human agencies employed that they give new evidence of the presence and power of God within his church.

I. The number of students in state universities is increasing at about the same rapid rate as for the past few years. For example, the number of students in the University of Wisconsin November 1st, 1914, was 6696, an increase of 806 over the number on November 1st, 1913. The increase for the preceding year was 795. The total increase in student enrollment in the 88 state universities and colleges for the past year was 13,262.

The faculties are being increased in about the same proportion. Eight institutions report an increase of 489 in the administrative and teaching staff.

There is a similar increase in the number of buildings and the amount of equipment and working capital. The growth of these institutions is one of the marvels of American life. The working capital for the year 1912-13 was \$39,077,264.00; for the year 1913-14 it was \$47,293,315.00, an increase of \$8,216,051.

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II. In the majority of the state institutions the chapel service has been declining in influence as a religious force during the last few years. Sixteen have no chapel and fourteen have one chapel assembly each week. The timidity of the average faculty in dealing with religious questions in public is largely due to uncertainty as to what is the prevailing sentiment of the state. The United Church Movement that is now forming in many state universities will do much good in giving positive expression to the conviction of at least a great majority of the citizens in favor of the united worship of God and the teaching of the fundamentals of religion in all our state institutions.

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III. Little or no advance has been made in the instruction given by the state in biblical subjects. Of fifty-one state universities examined, twenty-five offer no such courses. Four have departments for teaching the biblical languages and literature but in none of these are there as many as one hundred enrolled in the classes. The remaining twenty-two offer courses in some biblical subject taught in other departments, such as, "The Bible in Literature" and "The Literature of the Bible" as part of the English course; "Geology and Man" in the department of geology; and "Ethics of the Bible" in philosophy. Only six of the reports gave the number of students taking these courses. The largest number was 207 in a university with 5300 students where the course was taught in the English department. The smallest number was six in a university with 800 students.

There are strongest reasons why, at a university that is attempting to provide instruction in the entire round of human learning, adequate instruction should be given in the great documents of civilization contained in the Bible. Entirely aside from the value placed on the Bible by the Christian who accepts it as the authoritative guide in faith and life and as the book of all books for private devotion, it challenges the attention of all scholars because of its recognized influence on law, literature and the progress of the race. No one who is ignorant of the Bible may claim to be liberally educated. The fact that America has developed a great system of state-supported higher education that is training men and women for leadership and service with an almost total neglect of the Bible, is one of the tragic blunders of modern education.

Here again the reason lies in the fact that the citizens most interested in religion have failed to focus their convictions into a demand. The state university is organized to serve the people of the state and new libraries, laboratories and departments of instruction are added from time to time to meet the demands made by interested groups of citizens. For example, growing plants are injured by disease and the state develops a research laboratory in plant pathology, gathers a library from all parts of the world and places the work in charge of trained investigators.

In this way the university has been called upon to deal with animal pathology, with bridge and road building, with concrete construction, with problems of sanitation and the public health, with banking and commerce and with practically all the activities of the people. All of these subjects are handled without giving special favor to any one class of citizens and political history and economy are taught without partisan bias. When the religious denominations of the state make their influence felt as it ought to be, ways will be discovered for founding biblical libraries and giving instruction for scholarly values in biblical languages, literature, archeology, history and the like. This instruction will have

very definite religious values and produce profound effects for good upon the state.

IV. But not even thus will the situation be fully met. Should the university chapel and the curriculum biblical instruction, given by the state-supported faculty, be brought to their best possible estate, the religious elements of education will not be adequately provided without the active co-operation of the churches. We must never forget that the separation of church and state is one of the fundamental doctrines of American institutions and that it imposes special obligations on the church.

The church is the regenerating and vitalizing force in the world. When there were no public institutions to care for the orphan and the dependent and defective classes, the church provided orphanages, asylums and hospitals. The church rejoices when the city, the county or the state takes over the support of these institutions as this helps to free the church for its own peculiar work of vitalizing all the forces of society with the spirit of Christ. In the same way the state is making provision for education. It is not long since all education, higher and lower, would have died out if it had not been for the fostering care of the churches. Every school and college in America is a monument to the power of religion that seeks to raise men to their highest possibilities but it is not necessary that the church continue forever the teaching of all subjects. * * * * * It is very clear that in education the separation of church and state calls for vigorous co-operation of church with state.

V. The extent to which the state has gone into the work of higher education is not generally understood. The development has been rapid but along natural lines and without much advertisement. People are usually interested only in the part of the system that effects them and fail to see it as a nation-wide movement.

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The story of the influence of these new universities has not yet been written. When it is written, it will read like the adventures of a modern fairy who, by the magic of modern science, is bringing in a new civilization where all the people share the benefits of higher education. These are not only state-supported but state permeating universities. They are bringing the spirit, the methods and the results of modern science to bear upon the social, economic and industrial problems of the state and are increasing the wealth and improving the conditions of life in a marvellous way. The people believe in them and will continue their generous support and will look to these universities more and more for counsel in all the affairs of life. A visit to one of them will give some idea of what they are doing.

The University of Wisconsin has gone farther than the others in

this new development but all are following rapidly. The campus, athletic field and experiment farm near-by contain 1350 acres. There are 67 buildings besides many small ones. The increase in capital account for new buildings, land, books and apparatus during the last ten years was \$3,349,127. The budget for last year was \$2,604,674. The number of resident students for the present year will be fully 7000 and the number employed in the administrative and teaching staff is 814.

A description of the subjects taught and under observation in the research laboratories would require a volume. All that one sees on the campus is only a small part of the university proper. It is in fact only the central power house of an enterprise in higher education that sends its currents of influence and healing to every corner of the state.

The research laboratories are directly related to the industries of the state by means of six experiment farms in various parts of the state, by extension stations and by a well organized system of extension instruction. Each farm and each station has its own staff and county representatives are employed to go directly to the people. Correspondence students are organized into classes with the benefit of occasional visits from the specialists from the university. Last year more than 6000 citizens took regular courses of instruction by correspondence, 3000 of whom were shop men. Many of those were not organized in classes but there were 96 classes organized in 32 subjects in 42 communities.

A central clearing house in the university supplies lectures and entertainments by members of the faculty and others at reasonable cost. The Bureau of General Information and Welfare is the medium between the university and the people of the state in all matters which concern their public interests such as municipal reference, civic and social service, health instruction, community music and community institutes. The Bureau of Debating and Public Discussion organizes debating clubs throughout the state and supplies them with advice and with syllabi and package libraries.

The department of clinical medicine studies the entire student body with relation, not only to the improved health and efficiency of the students, but with reference to the general problems of maintenance of health and makes tests for physicians and health officers throughout the state. Each student is examined at entrance, and last year 90 per cent voluntarily asked advice during the year. The number of tests made for physicians at a distance was 8500.

By research work in adapting seed to varying soil and climatic conditions, the College of Agriculture has pushed the northern limit of the American corn belt from southern Wisconsin to the shores of Lake Superior and increased the yield by an average of 12 bushels an acre. Similar work has been done for all other crops, and 1500 farmers, former

students of the college, are organized for co-operation with the college in making tests and experiments. The dairy department has developed six tests now in general use throughout the country. Since the first of these, the Babcock test, was discovered in 1890, the dairy products of Wisconsin alone have increased in value from \$21,000,000 to \$80,000,000 annually.

Other departments are busy bringing similar results in agricultural engineering, animal husbandry, rural credits, home economics and the like. These are results that can be measured by dollars and bushels but they have a profound effect on human life in making farm work easier and more attractive and giving the farmer a larger income for the education of his children and for the support of local institutions.

The total number of Wisconsin people directly reached by the Extension Department last year was, College of Agriculture, 225,374; correspondence instruction, over 6,000; lectures and entertainments by faculty members and others, 150,000; debating and public discussion, 85,000; general welfare work, 35,000; total 501,374. This number includes many duplicates but a conservative estimate places the number of different persons at more than 200,000.

These numbers do not include the extension work of the Medical School, that of the inspection of public schools or the frequent bulletins sent to 30,000 farmers or the 60,000 personal letters written to farmers.

VI. Nicholas Murray Butler in his "Meaning of Education" expresses the practically unanimous opinion of all the leaders in modern education when he says:

"Education must mean a gradual adjustment to the spiritual possessions of the race. Those possessions may be variously classified but they certainly are fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance and to his religious inheritance. Without them he cannot become a truly educated or cultivated man. . . . The religious element may not be permitted to pass wholly out of education unless we are to cripple it and render it hopelessly incomplete."

The authorities of our state institutions, without an exception, affirm the need of religion in all education and they are unanimous in the opinion that under present conditions the state cannot provide the religious element. There are many who think that the state ought never to make the attempt. Religion is the business of the church. All it needs to do is to make a more thorough and active use of the agencies it is now using. Either this or resign itself to seeing intellectual culture take the place of religion in the life of the state. Parochial schools and church colleges are not enough. The church must match the state in the thoroughness and extent of its organization and must set itself seriously

to the great task of vitalizing the entire system of public education with religion.

VII. Only a beginning has been made. Nine churches are at work in less than thirty state universities and colleges—Baptist, Roman Catholic, Congregational, Disciples, Episcopalian, Lutheran, Unitarian, Methodist and Presbyterian. In no university is the number of workers employed adequate and there are eighty-eight state universities of higher education. All of them should have the co-operation of the churches. The enterprise is, however, growing steadily.

During the early years when this church movement at the state universities was finding itself and there was little organization or co-operation between the churches, almost the only type of work was that of personal counsel in religion given to individual students and this personal relation with the student must ever remain the heart of the enterprise. This was the method of Jesus in selecting and training his disciples. It is the most difficult and most successful form of Christian work. No elaboration of detail or organization can ever supplant it as the one method of power. The apparently slow plan of one Christian man with one boy "between four eyes and two hearts" is the most rapid way of saving men and bringing in the kingdom of God to rule the world. This church movement has been justly criticized for its lack of buildings, physical equipment and organization but it has brought together a splendid company of experts trained in the fine art of using the power of personal friendship to advance the great ends of the kingdom. The movement has made wonderful strides forward in discovering and training a new leadership for the Church Universal.

These university pastors are also educators. Without the prestige that goes with a position in the faculty and without the help of curriculum credit in attracting students, they have built up schools of religious instruction and held the classes together by the sheer attraction of the subjects taught. Some of the numbers in such classes reported for the present year are: California 623, Indiana 325, Illinois 765, Kansas 1171, Nebraska 705, Ohio 1069, Wisconsin 447, Missouri 465 and Michigan 702. This work has won a place of first importance and is growing rapidly. Where the church has been able to move its college to the university center, as Wesley College, North Dakota, the work is organized on a university credit basis. In most states it is not practical to move the church colleges to the university and the school of religion under the care of the united representatives of the several churches, giving its attention to the religious subjects that are fundamental to education but are omitted from the university curriculum, is beginning to meet the need. At present these schools lack organization. The casual visitor would not discover them as schools but instruction is given by well-prepared teachers to well-organized groups of students. It is a school with nothing

but teachers and students. The absence of a printed catalog, buildings and high-salaried superintendents does not make it any the less a school of vital importance.

Counsel in choice of vocation as one feature of instruction is coming into such prominence as to call for special mention. This is highly specialized work that requires wide acquaintance with men and vocations. The majority of the university class advisors are specialists in their own subjects and are unable to give counsel in any other subject. Many of the church representatives are giving valuable service to the students by aiding them to choose the vocation in which they can render best service. This work is perhaps more systematically developed by Dr. Bess in the State University of Iowa than elsewhere but it is not neglected in any of the university centers.

VIII. The number of students uniting with local churches by confession, letter and affiliate membership shows a gratifying increase. To have a definite relation to the normal life of an active church during his university career means much for the student and for his future usefulness in the community. It gives him opportunity to interpret his new learning week by week in terms of faith. The church does for the Christian student what the experiment farm does for the student of theoretical agriculture; it keeps him in active contact with community interests.

The state university ought to be a recruiting ground for the Christian ministry. Among the students are men of unusual power. The Christian student who for four years deals with the problems of life in the critical scientific atmosphere of the great university and fights out the battles of his personal faith to a victory, is better prepared to meet the needs of the world than one who postpones this clarifying process until he faces these same problems as a minister. If his faith will not stand the strain, it is better for him and for the world that he discover it early in his course of study.

The reports for the present year of the number of students uniting with the local churches and of those looking forward to the Christian ministry are few and some are incomplete referring to only one or two churches at the university but even so they are of interest as showing remarkable progress.

UNIVERSITY.	Number uniting with local churches.	Number preparing for Christian ministry.
California ..	186	108
Cornell ..	92	3
Illinois ..	65	2
Indiana ..	57	9
Kansas ..	492	47
Michigan ..	176	36

Missouri	30	68
Nebraska	185	17
Ohio	300	22
Oklahoma	39	4
Pennsylvania	47	8
Wisconsin	496	23

We are not able in the limited space of this report to mention the many lines of activity in which the churches are using the voluntary initiative of the students. They are doing valuable work for the church as students and are preparing themselves for greater usefulness after graduation as laymen in the churches.

For example, at Wisconsin the Methodists have organized a student church with 310 student members, have purchased a valuable lot and will soon erect a building. The Lutherans have purchased a lot valued at \$22,000 and are now completing the chapel of a church that will cost when finished \$65,000. The Presbyterians are expending \$75,000 in rebuilding and enlarging their church building making special provision for office and class rooms for the use of the students. In each case the students are active in contributing and soliciting funds as well as in the regular enterprises of the church.

At Iowa State College the Presbyterians are using a rented building that is crowded to capacity with student classes and the students, at their own initiative, are helping to secure funds for a new building.

At Minnesota, the Methodists have laid plans for a \$90,000.00 building with a suitable endowment fund.

At Illinois, similar buildings and endowments are planned by the Baptists, Methodists and Congregationalists. The property and endowment of the Presbyterian student enterprise amounts to \$125,000.00.

The buildings and endowments at Michigan, Kansas, California, Iowa, Indiana and Pennsylvania State College have been previously reported.

A state university represents the interest of the state in education. It is the one center where all the churches of the state may unite and they are uniting in a very vital service. The plan proposed at the last meeting of this Council has not been adopted in all its details but in practically every university where two or more churches are supporting representatives, these representatives have a definite form of union that fits the local situation.

There are special reasons why these state university centers offer unusual opportunity for such federation of churches. The enterprise is one of unselfish co-operation of the churches with the state where the work to be done is the same for all the co-operating churches. The

Church Workers are free from all temptation to pernicious rivalry. The need for keeping up the membership of a local church is a constant temptation to the sort of competition that keeps churches apart. Any considerable increase in student membership means an increase of expense rather than a source of income. When several church representatives get into the swing of the work they feel the inspiration of doing all together a great work for the community at large and forget their differences. For the most part of the problems dealt with are those common to all the Christian churches rather than those that have to do with the divisions of the church.

The united movement is reacting and will continue to react favorably upon the churches throughout the state as the students are being trained to loyalty to their own church for the work it is doing in the community and the world rather than for any other reason. Out of this great company of students is coming a new type of lay leadership for all the churches that will bring a new inspiration for service to all the local churches to which these students go.

We reaffirm our conviction that this uniting of all the Christian forces in and about each university is a prime essential of the enterprise and that whatever form this united church movement may take, the autonomy of each church must be respected and preserved.

We also reaffirm our conviction that this United Church Movement must maintain its definitely religious and Christian character. The churches are so accustomed, when dealing with young people, to provide for their purely intellectual education and for their social and athletic life that they often overlook the fact that the state university makes lavish provision for all these features. In addition to the wealth of subjects covered by the regular class-room instruction, there are many lectures on popular subjects. Games are provided in out-door athletics and in the gymnasium under the competent direction of medical advisors and athletic instructors and there is increasing attention paid by the university to guaranteeing wholesome social life under proper safeguards. The churches need to concentrate all their efforts upon vitalizing the entire institution with the spirit of Christ. Their one business is to exalt Him and to train men and women for His service.

Respectfully submitted,

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Committee.

A Constructive Program of Education for the Christian Church:

What Such a Program Should Include.

By Thomas Nicholson, LL. D., Secretary of the Board of Education, Methodist Episcopal Church.

As a member of the Executive Committee of this body, I am aware of the intention of the Program Committee in submitting this topic. It was not the purpose to hold a discussion upon the subject of a program of education for the Christian church, strictly interpreted. The discussion turned upon a plan for a great co-operative movement of the various branches of the Christian church, designed to estimate accurately the type of institutions to be maintained, the relation of the various denominations to one another in a given field, possible amalgamations and differentiations in institutions where there was congestion in the field, and, above all, feasible plans for raising sufficient money to give adequate endowment and equipment to each institution. Of course, this touches indirectly the question of the educational program per se to which the Christian church should commit itself for the future. That, however, is a matter of most frequent discussion. The place and the function of the denominational college, the proper curriculum for it, the specific work it should undertake, its permanent relations to tax-supported colleges, to the larger universities and to technological education are all matters of prime importance, but they are up for discussion in other connections. It is not the province of this paper or of this discussion to deal with that, except incidentally and in so far as these questions must be considered in estimating the financial needs and the co-operative possibilities of the various denominations.

Almost every one of the denominations represented in this Council of Church Boards has begun or is about to begin definite campaigns in the interest of its educational work. In some instances, it is proposed to raise millions in the next three or four years. The question before us is, Are there not great advantages to be derived from a co-operative movement? Might not each make a definite contribution to the effort of all, and might not the united effort powerfully reinforce the individual

denominational effort? If so, what should be the program of co-operation? What should it include? What should it omit? The program outlined, what may the church boards as such contribute to its success? What should be expected of the individual colleges, and what may the church boards and the individual congregations of the respective churches contribute? How shall the largest lay effort be enlisted? What sort of organization, what definite limitations, what definite aims and objects to be accomplished? These we understand to indicate the scope of the paper desired by the committee from this speaker.

I. Note the value of a great interdenominational educational campaign.

(1) There is a definite value in unified effort. The spirit of the age more and more tends to co-operation, unification, massing of forces, large and impressive movements. "Appeal for something worth while," "Give us a movement worth while for men, a man's job"—these are the watchwords of the hour. But, higher than this is the strategic value to be gained from a demonstration of the fact that a dozen or more of the most conspicuous denominations of Christians in our generation can work together for one great purpose. Our denominational colleges have often displayed unseemly rivalries. Friction, jealousy, intense, and we fear on rare occasions, unfair, competition have been observed. We are just emerging from the period of sectarian rivalries. Pleading with a section in the South where the denomination which I represent had a little school which at one time had done a very good work but which was no longer imperatively needed where it was, I gave cogent reasons why we should withdraw from that field and focalize our effort at another place where there was really a need and an opportunity and, owing to the relations of our denomination to the locality, a constituency. One of the trustees of the little school rose and said, somewhat indignantly, "Give up this school here, no sir. If you do, Doctor, them pesky Baptists will have it before six months." Now, the solidarity of a dozen denominations working toward a common educational program, presenting in every state in the Union a sane and well-thought-out series of reasons for the perpetuation of the church college and what it stands for, would create an impression which no one denomination can create working alone. We greatly need just that kind of solidarity at this time and the united effort will powerfully reinforce the separate efforts of the individual denominations.

(2) Such a movement, if well planned, harmoniously managed, and successfully carried on, would attract the attention of the public and enlist the sympathy of the press. It would be a powerful aid to a proper campaign of publicity.

(3) It would give each the benefit of the combined strength and wisdom of all in planning the work of each; but the individual colleges

would be permanently aided in the enlarged list of speakers for their denomination, more makers of their literature and in a variety of other ways. A great mass meeting or convention in this city, for instance, lasting two or three days, presenting every phase of our educational work, if participated in by the thirteen denominations co-operating in this Council, would enable us to bring together ministers and laymen from all parts of the central West. These leading men of each denomination, friends of educational work, would include many of the conspicuous men of their respective states. This would attract others and make it worth while to come. It would enable us to have, therefore, an imposing body which would attract public attention. Then the speakers which each could contribute would give newness, freshness, and variety which would attract and stimulate. Even the new putting of old and trite facts which must be rehearsed would have a new significance. The same is true of literature, and this is suggestive of a dozen other things.

II. The time is opportune.

(1) The year 1916 marks the one hundred and fiftieth anniversary of the founding of the Methodist Episcopal Church. It also marks the fiftieth anniversary of the organization of the Board of Education of that church. The one hundredth anniversary was celebrated by a great educational movement and was emphasized by the organization of its Board of Education which now has had an honorable history of half a century. The General Conference of that church authorized the observance of the year 1916 as another great educational anniversary. But more important than that, 1917 marks the four hundredth anniversary of the Protestant Reformation. We recall the act of Martin Luther in nailing his celebrated theses to the door of the church at Wittenberg. The Lutheran bodies have decided to celebrate this anniversary with a great educational forward movement. That makes it opportune for all the other Protestant denominations to join in. As important an authority as Compayre, well known to be unsympathetic with, rather than partial to, Christianity, states that fairness demands the record of the fact that the American public school system really found its origin in the Protestant Reformation. The insistence on the right of the people to read the Bible in the vernacular resulted in the necessity for the people to be able to read, hence, popular education. Out from this develops the fact of popular education; but that Reformation gave England a new Oxford and a new Cambridge; it gave Scotland the Universities of Glasgow, Aberdeen and Edinburgh; and it marked the need for and the origin of all the Protestant institutions of higher learning in this country. We are greatly indebted to our Lutheran brethren for this superb suggestion. Others of the denominations represented in this body have planned forward movements, in some cases centering around important facts touching their own communions. What more fitting, therefore,

than to celebrate the years 1916-18 by a great unified movement of all the Protestant denominations in behalf of higher education.

(2) The public mind is stirred by a new vision of the need of religion in education. It is a much discussed subject. We have here the report of a committee which has been investigating the possibilities of moral and religious instruction, possible Bible reading in the public schools. Presidents of state institutions have been speaking out on this subject. The whole problem is emphasized by the presence here of this body of Religious Workers in State Institutions. In my judgment we should fairly and squarely face that problem and amply provide for that work. However, we are coming to see that when we have done the very best we can, there are immovable limitations to religious work in these tax-supported institutions. There are some things they cannot do under our separation of church and state. It is a valuable work and it demands our sympathetic attention and co-operation; but the attention we give to it must never obscure our vision of the vital necessity of maintaining the denominational college where religion is as free as mathematics or chemistry. And if these distinctively Christian schools are to meet their opportunity, they must be equipped and endowed until they can do the work they undertake as well as it can be done anywhere in the world. If we fail to use the opportunity afforded by this stirring of the public conscience on the need of the religious element, that opportunity will not return to us in many a day. God has opened the door. We must enter or we shall find the door shut.

(3) The appalling catastrophe now overwhelming Europe is awakening the nations to the fact that power alone will not do. If all our boasted training; if all our new scientific insight into nature; if all our mastery of physical forces; if all our development of mental power; if all our modern culture is to result simply in producing great howitzers which can mow down men by the thousands instead of the old guns which took them by the dozens; in making greater instruments of force by which the questions of public policy shall be decided on the basis of might making right—then it is a failure. If we are simply to have the spirit of the old baronial days and the conflict of the petty principalities of the Middle Ages on the larger scale of modern training, but the same spirit and the same results magnified a thousandfold, then all, in my judgment, is failure and it is not worth while.

This suggests that formal religion will not do. The show of piety, the mere forms of worship will not do. The religion which is chiefly marked by credal discussions, by rabid defences of so-called orthodoxy in doctrine will not do. We must have an education permeated to the core with the love, the sense of brotherhood, the dynamic of spiritual power which God gives, and we must have it suffused with the letter and the spirit of the ethics of the New Testament; and, argue as you will,

provide as you may, you cannot depend upon getting that for the nation from schools where the Bible cannot be placed in the curriculum, where a distinctively Christian faculty and a distinctively Christian atmosphere is not guaranteed. As I have often said, the very perpetuity in good measure of these things in state education depends upon the strengthening of independent institutions which create a sentiment which makes public opinion demand these things in some measure at the state institutions.

Now this new emphasis on these things, caused by the circumstances surrounding the war in Europe, makes the time most opportune for such an appeal.

III. Let us look at some things which cannot be accomplished by such a movement.

(1) We cannot and we do not expect to fuse all the denominations into one or to denature the colleges of the respective churches. I am not one of those who believe that it is possible within this generation, or that it is desirable if it were possible, to fuse all Protestantism into one communion. Such a united body would be unwieldy. Even a great body like my own church is unwieldy now. If we had them all fused the problems of administration, the problems of meeting different types of mind and thought would be immensely increased, and the problems of securing leaders would be enlarged. Furthermore, the history of such unified movements is that sooner or later they fall into the hands of dictators or of a coterie of men of political methods, immensely able men who come to use the organization for personal or political purposes. We should not forget the lesson of the middle ages. The conditions which demanded the Lutheran Reformation can easily be produced in good measure outside of Catholicism. There are many other objections of even greater force. I do not believe in the breaking up of the denominations. They are divisions of the great army. They offer an easy way of emphasizing individuality and ministering to different types of thought and mind and different elements in our cosmopolitan population, and they afford us protection against such movements as I have described, because solidarity on any question must be attained by rallying the various denominations around some great idea which appeals to the thought and conscience of men. We are thus rallying on the temperance question. We are now rallying on the great question of religion in education. We are pretty well agreed, and, through the Council of Church Boards of Education, are moving unitedly, thirteen denominations of us, for certain great questions of public policy and public morals. We are united on the Peace Movement. That is the kind of solidarity which is worth while, the kind of unity in which I believe. And this is one of the most commanding opportunities for bringing the Protestant denominations

together on one of the greatest questions affecting public life which has ever been presented to the church since the days of the Reformation.

(2) We do not expect to raise a common fund. It is doubtful whether that would be even worthy of consideration. We wish to beget a common inspiration, and the individual army corps will do the fighting.

(3) We cannot afford to have questions of denominational control, of liberty of teaching injected. Their discussion will only work injury in such a movement. These are matters upon which the individual denominations must decide policies for themselves. All such debatable and divisive questions must be kept out. Similarly, invidious comparisons of respective denominations must never be allowed to enter. The smallest among us must be treated as worthy of as great consideration as the largest and the necessity for strengthening the institutions decided upon for permanency by that small denomination, under the general rules and principles upon which we agree, must have our respect and our sympathy.

(4) We should not allow ourselves to create a great overboard. Public sentiment will not stand for a set of officers, for large salaried people directing a movement, and our respective boards and colleges will hardly finance it. It should be a co-operative movement only and the contributions of service and of work should be voluntarily made by or through the medium of existing organizations.

IV. Now some things which can be done.

(1) Each denomination will have its own well defined policy and will set its own goal. But such a mass movement will exert the tremendously important influence of preventing any one denomination from deciding its policy without respect to the work of each of the other denominations. I need not enlarge. To suggest this topic is to open out a field of thought for each of you.

(2) Each denomination will have its own literature and its own publicity, but each will have access to the best which the other has. Doubtless each board will publish some of the things from other boards, with due credit, but under its own imprint. There will thus be a large saving of effort. Each board will be saved from the creation of some literature which otherwise it must create for itself, and there will be added scope and point to what is used. This has been hinted at before.

(3) A literature can be created common to all the denominations which shall set forth the ground for the existence of the church college, its appeal to men of wealth; and which shall set forth in attractive form the vital necessity for and the needs of these colleges. With proper co-operation great economy and higher efficiency can be effected for us all.

(4) Then we could gather statistics showing the results of the work of the Christian college in the life of the church and of the nation, more significant than any one denomination can gather for itself. This will throw an electric light illumination upon the place of the church college in a unified system of public education.

(5) Then the interchange of speakers and helpers already alluded to is one of the great things which can be done. But the really great thing, the outstanding object, will be the unity of ideals in education. We shall impress the nation, as we can impress them in no other way, that the denominational college is not a sectarian propaganda, but a unified movement born of the deep conviction on the part of the Christian churches that religion is an indispensable element in education. I hope we shall forever eliminate the word "sectarian" from this type of Christian education.

Again, we shall be able to show that not only the attitude of one denomination, but the attitude of the combined denominations is entirely friendly and loyal to our state institutions. But we shall be able to create a public feeling in this country as to the solidarity and strength of Protestantism, as to the unified conviction of that large increment of our population which will make it possible for us to get in all tax-supported institutions the limit of the things allowed under the law and under the Constitution. In these we devoutly believe. We ask for men of character and Christian manhood in faculties; for good moral atmosphere in state institutions; for sympathy with and friendliness to all such organizations as the Christian Associations, the religious workers of the churches at state institutions, and many other similar influences which I might mention. This is America. The majority rules. It is not mine to make any attack on the Roman type of Christianity. I am not given to such rabid attacks. I wish that church well in all its definitely Christian and its philanthropic activities, and in these regards it has an honorable record. But any man who thinks and any man whose eyes are open to what is going on in this free Republic must see that if these ideals are to be preserved and America is to be kept free, the great unified organization, the solidarity of Catholicism, constantly reinforced by the influx of hundreds of men of their faith from the Old World, must be met by a solidarity of Protestantism which makes itself felt on these great matters. Far be it from me to stir up sectarian warfare, to excite men's passions, or to try to break down another communion, even the Roman Catholic. I want America to be kept free, while I want it to be kept religious. But, believing that this is a Protestant country, I want the institutions of this country to be kept Protestant and true to the ideals of Christianity as we understand them. If the large majority of people in this country should become Roman Catholic, they have the rights of Roman Catholic citizens. I wish to do my part in preventing America from going over to ideals in religion and in education in

which I do not believe, by exercising openly, honestly and strictly on the basis of the appeal of these ideas to men of thought and reason, my rights as an American citizen. Hence, I believe that such a movement as we are now projecting, conducted without political intrigue, conducted in a broad way, making its appeal simply on the strength of the things we stand for, will be one of the most far-reaching and significant movements yet undertaken by our Protestant Christian forces in this Republic. I propose that we speak out openly, without bitterness or rancor; that we appeal to all good citizens, stating our positions, giving fearlessly our reasons and showing why we think Protestant institutions should be maintained in free America.

(6) There might be co-operation, either directly under this Council of Church Boards or under a commission appointed by it, in the way of educational surveys for each state; in the matter of agreement on standards of endowment, equipment, entrance and graduation requirements; and on a variety of topics of this sort. A united effort in this direction, carefully and sanely conducted, could be of immense value to all. It might lead to the settlement of difficult and perplexing problems in a few regions where there is a congestion of institutions, and it might aid us in certain amalgamations or differentiations.

Then I am convinced that there is room for co-operative plans in institutions in such states, for instance, as Utah, where no single denomination has the strength to build such an education institution as the church should have. It would be a great boon, as I see it, if we could work out some co-operative plan for a Christian college or university in that state which would be of commanding importance. Each denomination should have its own well equipped secondary schools feeding into it.

In view of all these things, it is here proposed that we, either through our Executive Committee or through a standing committee or commission on interdenominational work, plan for a great interdenominational campaign during the year 1917. In my judgment, best results would be obtained, if the preparation were all made with care and the distinctively interdenominational part of the campaign were confined to a limited period, not more than three or six months; if, for instance, we could begin with the Day of Prayer for Colleges in February, making the beginning of the campaign a prayer for this work and for our institutions in all the colleges of all the denominations and in all the churches of all the denominations, it would be a fine start. Then if we could conduct from ocean to ocean a series of inspirational meetings setting forth our aims and objects by appropriate charts, stereopticons, graphic method illustrations, addresses by the strongest men of the nation, it would be of great significance. Then we could have our final rally at every college center in connection with the college commencements of every denomination the country over. I think this would be a six months that would tell for the future.

What Church Boards of Education Should Contribute.

By Joseph R. Harker D. D., President of Illinois Woman's College,
Jacksonville, Illinois.

The church boards are bodies of men, including both ministers and laymen, appointed by the several churches to take charge of the educational interests of the denomination. These boards aim to study the entire educational problem, keeping in as close touch as possible with the individual colleges, and assisting them in every possible way, and representing the educational interests of the entire denomination. The work of each board is in direct charge of one or more secretaries, who aim to study current educational movements, and to keep the colleges before the church as vitally necessary to its perpetuity and to the efficiency of all its activities.

In the annual reports of the Council of Church Boards of Education the following churches are listed as having such regularly organized boards:

The Congregational, Northern Baptist, Protestant Episcopal, Reformed, Evangelical Lutheran (General Council), Evangelical Lutheran (General Synod), Society of Friends, Presbyterian U. S. A., United Presbyterian, Presbyterian Church in the U. S., Disciples of Christ, Methodist Episcopal and Methodist Episcopal (South).

I am requested to speak on what these church boards, so constituted, should contribute to the proposed constructive program of education for the entire Protestant church.

It is clear that, constituted as they are, these boards should contribute—

1. The Spirit of Co-operation.

Everywhere we are coming to feel that co-operation is better than competition. It would seem that if this is true anywhere it ought to be true in the field of higher education as promoted by the several denominations of the Christian church. But it has been difficult for the individual colleges, separated as they have been from each other, each caring very little and knowing still less about what the others were doing, each working out its own problems in its own field, and each proud of its own traditions and of its own independence, I say it has been very difficult for the individual colleges to get the vision either of the desirability or of the possibility of co-operation. The independence of the colleges and their isolation from one another has been until very recently one of their most marked characteristics. But in the last thirty or forty

years a change has been manifesting itself, a change that promises great things for every college in particular, and especially for the cause of higher education in general. The colleges have been coming together for requirements for the several degrees and the establishment of common standards. The more frequently they have thus met, and the more they have come to know one another, the more they see that nearly all their problems are common, and that there is likely to be great gain in a larger co-operation.

But while this is true, it is very difficult for the individual colleges to realize in practice what is thus beginning to commend itself to them in theory. Each feels so keenly its own needs; its need of students, of equipment, of endowment, of personal friends; each finds the number of possible students and friends in its area of influence limited, and so each college comes to feel that the other college is an active competitor. This spirit of competition takes possession, not only of the college administrations and faculties, but also of the students and alumni and soon comes to be shared by entire communities.

What is needed is that there should come to all these colleges and communities strong and commanding representations and influences from above, from some source that they would all recognize as friendly and disinterested, in the fullest sympathy with their individual and local problems, and yet thoroughly competent to advise and counsel; some authority to which they would listen with respect, which would show them the evils and loss of their competitions, and which would cause them to understand the "more excellent way" of co-operation.

It would seem as if these church boards have come to the kingdom for exactly such a time as this. They are composed of men picked from the entire denomination because of their interest in the higher education and their special knowledge and ability in its administration; the secretaries of each board are specially selected as experts in these matters. There can be no other authority so commanding, so generally recognized. Every college will feel that recommendations from its own board will be sympathetic, and especially it will be seen that whatever policy has been adopted and is recommended by the combined action of this Council of Church Boards is likely to be eminently wise, and well worthy of careful consideration and adoption.

2. These Church Boards can also suggest the possible Methods of Co-operation.

Much can be done by each board within its own denomination. Careful inquiry should be made as to the location, the work and the needs of each institution. Some common system of educational surveys should be adopted, and each board can carry forward its own survey.

Then these surveys can be compared and united into one general survey, which would show fully and clearly the whole educational system. From this it could easily be seen where in some states or parts of states there are too many colleges, and also where there are not colleges enough to meet the natural and recognized demands. In cases where there seem to be too many, either of any given denomination, or of the several denominations, the way would be open for mutual discussions as to possible combinations, or eliminations, or differentiations of work or emphasis on special lines, or others methods of helpful co-operation and mutual advantage. In cases where new colleges seem to be demanded, an understanding could be reached by mutual co-operation by which the needed colleges could be founded, without unnecessary duplication or competition as in the past. Every college in all the denominations should be able to show that it is wisely located, well managed, that it is doing the kind of work needed in its location, and doing it up to a recognized standard of efficiency. Every college that can stand these four tests should be made to feel that it has behind it all the resources and support of its own church board, and also that it has the sympathy and recognition of the other church boards and of all the other similarly recognized colleges. Some such general recognition and common sympathy would give great strength and encouragement to all the colleges. It would also greatly assist in securing and increasing the confidence of men and women of means in each particular school, by the assurance it would give of the permanence of their benefactions.

3. The Church Boards should contribute to the Personal Leadership of this Program of Co-operation.

This is obvious from the very constitution of the boards. The secretaries themselves, twenty-five or thirty in number, are the natural and recognized leaders. They could call to their aid the leading ministers and laymen in each of the churches, hundreds of whom would be glad to follow, with energy and zeal, in any well-devised plan which aims to lift every department of church life and work up to the highest level of efficiency. The secretaries could arrange conventions and mass meetings in the interests of the colleges and of the cause of religious education generally, providing speakers and programs of such interest as would command large public attention. In this way it would be possible to secure an amount of interest and public recognition that would be altogether impossible if the denomination should try to do it each one alone.

There is great need of such public awakening in favor of religious education. With the rapid growth of the state university, the interest of many earnest Christian men and women in the church colleges has declined, because they think such colleges are no longer necessary, as they used to be. We can show these people that these colleges are now even more necessary than before, and also that the very life of the churches,

and their ultimate and highest success in every department is vitally dependent on the efficiency of these colleges.

The interest in missionary effort in most of the churches in recent years has been so intense and all absorbing that many of the most liberal supporters have centered most of their giving in that direction, almost to the exclusion of other departments of church activity. We can show them that all missionary work and success are dependent on the efficiency of the colleges.

A nation-wide program of publicity, with conventions and mass meetings in all the important centers, and branch meetings even in the smaller towns, under the direct leadership of the secretaries of these several church boards, with the personal and official endorsements of the members of the boards, and the co-operation of the best ability of all the denominations, would result in such a revival of educational interest as has never yet been seen. And such a revival of popular interest would result in greatly increased contributions to the needs of the institutions, and in a greatly increased college attendance.

4. These Church Boards should supply the Literature for the proposed Program.

There is great dearth of definite and reliable information in regard to denominational schools. It is hardly too much to say that the average church member knows less of this department of church activity than of any other. Most of them know so little and have heard so little that they have come to think religious education a matter in which they have no concern. The Committee on Publicity of the Council made a report on this subject, through Dr. Clarke, at the meeting a year ago, and called attention to this dearth of literature in the following words: "In conclusion, there appears to be great need of printed matter which shall be the means of educating the members of our churches concerning the fundamental importance of a truly Christian education, and all of such publications would be adapted to one denomination as well as another."

At every great church convention, as the conferences, synods, presbyteries, etc., may be found considerable literature, with maps and charts, comparisons, and graphic delineations, in most other departments of church activity, but seldom does one find anything relating to the educational situation. This lack should be at once supplied. This subject will be found to lend itself readily to treatment in maps and charts, and it would prove to be fully as interesting as are the financial and missionary and other maps and charts which now occupy the entire field of display. Such maps and charts would also make it possible for many ministers and laymen who now feel incompetent to speak on the subject of education to present the cause with interest and profit. It is to be hoped that one of the first results of the proposed educational campaign will be the

publication of maps, charts, and leaflets of such information and interest and in such quantities, as will enable our church members to be at least as well informed on this subject as they are on other church matters.

There is also a great field of general publicity through the public press, especially in news items and in matters of general interest. The combined influence of all these church boards should be effective in establishing a center from which could be supplied news items pertaining to this subject which the leading newspapers in every part of the country would be glad to get. Similar items could also be supplied from the same center to all the denominational papers. The cost of such a center for the dissemination of news relating to all the colleges would be insignificant compared to the benefits to be derived from such a system.

No claim is made for originality in these suggestions. I have read with much interest the published reports of the three meetings of the Council of Church Boards, and I am very conscious that the suggestions here made are almost wholly the impressions left on my mind after reading what these boards have already done, and what they are now actually setting out to accomplish. Their work for these three years has been of untold value in showing the common problems of higher religious education, and in inspiring hope in the possibility of their early solution. What is now needed is that the vision of these seers should be caught by the colleges, and that we should all set ourselves wisely and vigorously to its early realization. Let them now give the order to advance, and I believe the educational hosts will show themselves quick and responsive to their leadership.

What the Colleges Should Contribute.

(An Abstract.)

By Jas. E. Clarke D. D., Associate Secretary of the College Board of the Presbyterian Church in the U. S. A.

An interdenominational, nation-wide educational campaign has been proposed, the purpose of which is to demonstrate our unity, to overcome real or apparent denominational rivalries, to present to the nation reasons for the perpetuation of the church college and that for which it stands; namely, Christian education, and thereby to create a more widespread interest in the fundamental belief that religion is an essential element of a complete education. I am to point out what the college should contribute to such a program and I prefer to give, in outline only, certain suggestions concerning the attitude that the colleges should assume.

1. The colleges must themselves recognize the necessity of being

so manned and equipped that they may actually furnish that thorough training which is implied by the fact that they are chartered to confer baccalaureate degrees and promised by their claims and catalogs. The colleges—by which I mean college presidents, faculties and trustees—must realize what some of us have come heartily to believe, that the time has passed when we can successfully persuade the American people that it is a duty to patronize a church college just because it is a church college. For the purpose of impressing the nation with the value of the church college, it is far better not to promise than to promise and not fulfill. High Christian ideals do not constitute a valid excuse for inefficiency even in a church college. It is bad enough when a politically controlled state institution fails to furnish what it promises to its citizens; it is far worse when a church college commits the same sin. Colleges in name must be colleges in fact if they are to retain the respect and merit the support of American citizens.

2. The church colleges must prove to the nation more convincingly than ever before that they actually contribute to the national welfare something that is not and cannot be contributed by an educational institution which, as an institution, disregards religion as an essential of education. Whatever may be said about the relations of state institutions to the fundamental and vital aspects of religion—and I, for one, believe that even the state institutions can and should impart certain fundamental religious truths and seek to develop the spiritual nature, without in any manner destroying the complete and desirable separation of church and state—these church colleges exist for the express purpose of developing immature persons into not only intelligent and well-trained men but into intelligent and well-trained Christian men. Admitting that it would certainly be wrong for state institutions to attempt to produce Christian men as distinguished from adherents of the Jewish or the Mohammedan faith, one of the very purposes for which the Christian college exists is that it may help in the production of Christian men. Therefore, other things being equal, the one thing that commends it to the support of the church is that it actually does produce Christian men, or more highly developed Christian men. Not in the place of academic efficiency, but in addition to academic efficiency, the Christian college must prove that it actually imparts Christian ideals and, as an institution, helps to supply that much needed spiritual dynamic. Unless our church colleges emphasize this purpose of their being they will hinder rather than help a campaign for the purpose of quickening interest in Christian education.

3. The church colleges must earnestly cultivate a passion for the cause of Christian education as distinguished from the purpose to build up a particular institution. It is possible for a college to be unwilling to expend effort or money for any purpose but the upbuilding of itself. If the colleges are to contribute to the proposed campaign they must be

willing to put forth effort in behalf of the cause as a cause. They must realize that the whole is greater than the parts, that efforts to benefit themselves at the expense of others is to discredit the cause and break the solidarity of the proposed movement. They must cultivate that true Christian spirit which shall make them willing to decrease, if necessary, that the larger cause of Christian education may increase.

4. The Christian college must help make plain to the public that it does not exist for the purpose of perpetuating and extending a particular religious sect, but that it is simply one of the means by which a denomination of Christians seeks to contribute its share to what it considers to be essential to the highest national welfare and the establishment of the kingdom of God. As a part of this thought, the college should help to dissipate the notion that it exists primarily for the purpose of preparing ministers of the gospel, and it should emphasize the truth that its purpose is to provide a full and well-rounded education, so that its graduates, whatever may be their professions or occupations, shall be prepared to live as followers of Jesus Christ and servants of mankind.

What the Churches Should Contribute.

By Joseph W. Cochran, D. D.

Secretary Board of Education of the Presbyterian Church in the U. S. A.

The churches can contribute to a constructive program by insisting that we shall look after their students wherever they go; whether they go to the Christian college, and there is where they ought to go if they can get what they need to fit them for life's duties, or whether they go to a so-called secular institution; and I find that the churches are insisting that we shall not confine our attention to students in the Christian college alone but that we should follow them up with our prayers, our efforts, our resources to the uttermost part of the educational world.

Again the churches can contribute to a constructive program by insisting that this campaign shall not be a spasmodic affair lasting for a year. I believe the churches are heartily tired of explosive movements and whirlwind campaigns. The churches have had an over-dose of "fly by night" and "flash in the pan" movements that move nothing but themselves. I have seen the collapse of a number of extra-church missionary and religious movements and now is the time to substitute therefor movements fostered and controlled by the church through its constituted agencies. I believe the church is ready for a strong, quiet, persistent and continuous program of Christian education, not an explosive, one-year program nor yet a quiescent, underground program, but one

that shall use all legitimate publicity movements without over-doing or over-playing and that shall have an objective that lies at the end of a period of at least five years. I would suggest that, while we do not organize in any sense an over-board, we do have such a joint organization of the Council as will make it a going concern. We must not be afraid of spending money for interdenominational work. We must put some thousands of dollars every year into this task and we need not be afraid of opening an educational office somewhere that shall represent this going concern for education.

I would suggest again that the churches could help us by arranging for conventions in from ten to fifteen cities, for each winter of the next five years. We could have an advance agent who could go to a city three months ahead of time, organize the campaign, get the churches lined up, have an exhibit of local and state-wide educational interests and be ready, with the churches all working together, when a team of distinguished educational leaders shall move upon that particular city with a two or three day program. Exhibits and organization will, in the meantime, have been set up in another city and the team can move on to that town, taking in, during the course of two or three months, a number of selected centers for the propaganda.

The churches are vital factors in the new movement in behalf of religious day-schools. Within a short time our churches will be called upon to provide a teaching force comparable in efficiency to the teaching force of the public schools. The church must become an educational factor, must train its teachers, must become pedagogically efficient, must be ready to take over such a portion of public education as properly belongs to the religious side of education.

One of our conferences at the proposed convention should gather in the public school teachers and directors of boards of education for the purpose of considering this important phase. In this way church members would get an idea of the sweep and scope of Christian education as perhaps could not be secured in any other way.

If we intend to issue a body of literature including a magazine or periodical we would have to enlist the churches' interest in taking such a magazine. The Every-Member-Canvass now practically adopted in all our strong communions would be a vital feature in connection with the proper financing of our education boards. We might secure legislation in our various church judicatories whereby the educational work of each church might be given a larger budget and each church given a larger percentage of its benevolent offerings to education.

It will be of little use for the church to water a luxuriant foliage of missionary endeavor letting only a few chance drops fall upon the thirsty ground where the roots of Christian progress are striving to get

their sustenance. Unless those roots, which are the educational tasks of the church, be watered your missionary life will, in the end dry up. I believe the time has arrived when the timidity and isolation of our educational agencies must yield to the great forward movement such as has been proposed in its main details. The day of the Lord is at hand. The leadership of Europe has sunk into the bloody trench. American Christian Leadership and American Christian Education are the forces God will use in the next generations to bring this world to the footstool of our Christ.

Findings of the Committee on Publicity.

At the last meeting of the Council the Committees on Publicity and on Interdenominational Campaigns were combined into one committee to be known as the Committee on Publicity. The Committee confines itself to a brief report concerning publicity through the printed page, and to certain recommendations which are put formally before the Council for its consideration.

First, with respect to printed matter. The Committee has conducted an investigation, and, in addition to the facts printed in last year's report, has learned that most of the boards holding membership in the Council depend almost exclusively upon leaflets and articles published in the church papers in order to convey information to the members of the church and stimulate their interest.

Returns to a questionnaire were not made by two churches. Summarizing the reports from other denominations, it is learned that only two of them, the Methodist Episcopal and the Methodist Episcopal, South, publish separate periodicals. The Southern Presbyterian Church has just begun the issue of a sixteen-page quarterly; the Congregational Church uses six pages in a monthly missionary magazine; and two boards of the Presbyterian Church in the U. S. A. employ six or eight pages of the Assembly Herald monthly.

In most of the denominations the weekly church papers are generous with space for articles and appeals which bear upon the educational work, but it is apparent that these church papers, notably in the Southern Methodist Church, are more and more expecting the boards to pay for the space used in their columns. Most of the boards connected with this Council do some paid advertising in church papers, and almost all of the papers make an especially low rate for this church advertising, but the consensus of opinion is that this method has not been used for a sufficient length of time to give any definite assurance of its value.

With reference to the effectiveness of leaflets, there is much difference of opinion. The majority think that leaflets constitute an effective means of publicity, but a minority express the opinion that leaflets are not very effective.

Your Committee has given the whole subject very careful consideration throughout the year, and is of the opinion that the only really effective plan for co-operative publicity through the printed page would

be by means of an interdenominational publication, which, for reasons of economy, should be entered as second-class matter and published at least six times a year. One issue could then be the annual report of the Church Council; the other issues would bring before ministers of all the churches and such other persons as might be included on the mailing list those arguments and appeals which are of equal value to all of the denominations represented in this Council. Undoubtedly, it would be of value to all the churches if there could be a free interchange of leaflets and other publications so that each church might avail itself of the best material published by any other. But we are convinced that the only way by which such an exchange can be made really effective is by the creation of a Bureau of Publicity which might be a clearing house for the benefit of all denominations. To this Bureau should be sent advance copies of every publication issued—the type being held in the forms for the purpose of economy—and the Bureau should decide whether the particular publication submitted is adapted for interdenominational work. The fact is that many such publications are not so adapted, and to send each publication to every board represented in the Council and enter into correspondence concerning the advisability of reprints by another denomination, would be impracticable because of the amount of extra labor involved.

This committee is not at all sure that the Council is ready—or even that the boards represented by the members of your Committee are ready—for the creation of such a Bureau; but we are convinced that by no other means can we carry forward an interdenominational campaign of publicity through the use of printed matter, and, therefore—though individual members of the Committee may be opposed thereto—we request the Council to give as much time as possible to a frank and full discussion of the following resolution:

RESOLVED that the Council recommend to all the boards represented that authority be given to the Council to erect a Bureau of Publicity. This Bureau shall be a clearing house of information; it shall decide what materials sent to it by the various boards is suitable for interdenominational purposes; and it shall establish an interdenominational periodical to be published at least six times a year, to be mailed as second-class matter. This Bureau shall be made up of at least three members of this Council located within reasonable distance of one another. These three members of the Council shall select a chairman who shall be the executive of the Bureau and the editor of the material published and that portion of his time devoted to the work of the Bureau shall be paid for by the various boards represented in the Council in proportions to be hereafter agreed upon. The entire expense of this Bureau for the first year shall not be over \$3000.00, which amount shall be supplied by the boards represented in this Council in proportion to the membership of their churches.

The foregoing portion of this report relates exclusively to publicity through printed matter and regardless of any other kind of interdenominational campaigns. In other words, it relates to a kind of publicity which might be kept up effectively through the years. If, however, the Council is to carry forward a specific interdenominational and nation-wide campaign, all efforts for publicity should have particular reference to such a campaign, which campaign would include, of course, inspirational gatherings of many kinds. Indeed, if there is to be an interdenominational campaign, it would seem of the utmost importance that it be preceded by interdenominational publicity, so planned as to reach directly and repeatedly all those persons whom it is desired to interest and enlist in the campaign. Your Committee is convinced that, at least in some of the churches represented, we cannot depend upon the church papers to allow sufficient space to create the necessary interest unless that space is paid for; and we are further convinced that a separate publication would be both more effective and much more economical than to pay for large amounts of space in the church press. Having all this in mind, we recommend:

1. That a committee of this Council be directed to plan for an interdenominational campaign.

2. That the Bureau of Publicity, if one is erected, shall work in harmony with this committee and under its direction, for the purpose of preparing the way for an interdenominational campaign.

JAS. E. CLARKE.

R. D. KYLE.

J. G. GEBHARD.

H. H. SWEETS.

J. W. COCHRAN.

Committee

The Christian Ideal of Education.

BISHOP WILLIAM FRASER McDOWELL,
of the Methodist Episcopal Church.

Mr. Chairman and very dear Brethren: I count myself very happy to be invited to be present, and to consider with you this very important and serious matter. I shall speak as a former college president, as the president of the board of trustees of one of our own universities, and as president of the Board of Education of my own church. I do not speak primarily as a Bishop in the church. I was not always a Bishop. I led a perfectly respectable life for years—I have been in the habit of saying, and easily remember the high estate from which I have come.

I suppose, Mr. President, that we could hardly consider the ideal of any kind of education, state education or Christian education, without taking some small account, at least, of the history of the movements for the different kinds of education. Into that history, of course, it is not necessary for us to go, except for the purpose of starting ourselves upon the matter that we have in hand. Why did we ever set going any colleges or universities under religious auspices in the history of the world? What was behind all that vast movement? What was behind it in any country? What was particularly behind it here in America? The answer would be, of course, without answering in deep and elaborate detail, that the founders of those colleges that we call Christian had it in their minds to do something that was in harmony with the churches which are called Christian, and in harmony with the homes that were Christian. They had it in their minds not simply to train a Christian ministry, and give it a higher education. They had it in their minds to train a Christian laity as well, and to furnish, under the influence of religion, that type of character which is represented in the Christian schools.

Now a little more definitely, after thus stating in the large the historic basis, what is the ideal that should be before us? I wonder if it is not necessary to make the distinction between the ideals that are before us and those that should be? I wonder sometimes if it is not necessary for us, about once in so often, to re-define our own ideals. Has Christian education become a subject with us, or is it, as it ought to be, an object with us? A good many years ago there was a young minister who was asked not infrequently by his young wife the subject of his next Sunday's sermon. He would usually tell her what the subject was going to be. She became interested in the subjects of his sermons, as she ought

to have been. But one week she very nearly revolutionized the universe for him, not by asking the subject of his next Sunday's sermon, but by asking the object of it; and she never again asked primarily about the subject. I wonder if we do not need once in a while to define to ourselves the objects that are before us in Christian colleges; if, for instance, at the beginning of a given year, it would not be a wholesome discipline for president, faculty and trustees—not to mention students—to set out before themselves very clearly what they intended to try to do during the year upon which they were entering?

Now, if we were going to do that, I suppose that we should come upon certain things like this: The ideal of Christian education is not a thing that can be stated in a single sentence. It is a much richer and fuller and more elaborate thing than you can put in a word; but it must surely embrace these, and possibly other distinct features. First, it is our ideal to conduct the youth committed to us through the period of collegiate or higher training, under Christian influence and Christian care. Has there been a distinct reaction in our American institutions against the old theory that the college stood in loco parentis? Have we pretty generally repudiated the idea that the college stands in the relation of the parent, in the place of the parent? Have we allowed the democratic, self-assertive spirit of youth, its unwillingness to submit to certain kinds of restraint, its normal desire for liberty, to cause us completely to abandon the theory of the parental relation?

Brethren, the misfortune of asking a man past fifty years of age to speak to you is that his memory goes back a little further than the memory of most of you, and he is just as likely as not to say that in a certain very real sense, namely, in the sense of exercising an influence and a care that have the spirit of Christ in them, the college never can repudiate the parental relation and face its Master, after having had the youth of the world in its hands. Of course, it is not ours to tell a boy when he shall put on his rubbers, and when he shall take them off; but it is ours to supply that kind of influence and care, and to exert, if we may, that kind of influence and care upon the youth committed to us, that will harmonize with the spirit of the church which founded us, and the homes that trusted us, and the Lord and Master to whom we are alike accountable. Is that not true?

I suppose, also, that this ideal must include the teaching of the various subjects that must be pursued in all kinds of institutions, from the Christian point of view and in the Christian atmosphere. I am just as familiar as you are with the flippant sneer that there is no such thing as a Christian geometry; and from my recollection of my own experience with all higher mathematics, I am disposed to agree. I am as familiar as you are with the flippant sneer that there is no such thing as a Christian this and a Christian that. I am perfectly willing to admit all

that is true there as well as elsewhere. I do not quite admit, however, that the interpretation of literature, the interpretation of history, the interpretation of philosophy, the interpretation of science, or the interpretation of anything else, for that matter, may be just from any point of view whatever. That there is such a thing as a Christian point of view, that there is such a thing as a Christian basis, I think we must all hold. That there is such a thing as a Christian atmosphere, in which all subjects are studied is surely one of the primary ideals of the Christian college.

I should also suppose that it would be your ideal, while we have the youth of the churches committed to us, to conserve the faith and ideals brought by those students to the college. Often it is a very crude and untrained faith. The intellectual basis of the faith that may a boy take to college is a thing that the flippant could easily make merry over, that those who are regardless of such things could easily jeer at. Many a boy brings to college religious conceptions that have long since been outgrown in the college, just as a good many boys come to college wearing a style of clothing that is no longer fashionable in the college. There is such a thing as conserving that faith that he has brought, while making him over. You remember what William Newton Clarke, who was a real prophet to our generation, said about the duty of the Christian church. It ran like this: It must keep the faith; it must keep an open mind as regards all new truths; and it must enlarge its heart. Blessed be that institution that helps to conserve, not the crudeness of the faith the boy brings, but the reality of it, during the period when he is receiving the inevitable wounds of reflection. Blessed be the boy who does not have inflicted upon him in this period the wounds of somebody else's reflection in a reckless way; for there is a kind of heedlessness at times about these matters.

I have known an occasional man in a faculty, just as I have known an occasional minister in the pulpit, who enjoyed shocking the simple souls holding simple views. It does not seem to me to be a very admirable thing. As members of my own church know very well, I speak as one of those who have the largest sympathy with all reverent progress in the way of thinking. I am not a reactionary, as the members of my church here present know. But no boy in a Christian college ought to be compelled to endure wounds recklessly inflicted. This faith of his is to be conserved, not its crudeness, not its mistaken intellectual basis; but the simple faith itself is to be conserved through this period, which is a period in which the boy will receive enough of the wounds of reflection, and when he will receive what is a good deal more serious, the wounds of temptation under new conditions. And the wounds that temptation and reflection upon the youth in college are wounds that we do well both to avoid and to heal. Allow me just a personal word from my own experience, and pardon my speaking to you in this frank and simple way. In the old days when I was secretary of the Board of Education, I was

starting off one autumn day to visit the Conferences. I went to say good night to my daughter, for I was to leave in the early morning before she awoke. Of course, I had said good by to her two or three times in anticipation of my expected absence of six or seven weeks, but that did not matter. So I went to say good night to her again. I opened the door leading into her room, gently and quietly, thinking that if she were asleep I would not wake her. When I opened the door I found her kneeling by her bed in prayer for herself, her parents, her friends, the church and the world. She would go to college before I got home. She was not entitled to anything that other girls were not entitled to. She was not entitled to anything because she was my daughter; but she was entitled when she went to college to that kind of care that would keep her through all the new things that she would learn without the destruction, but with the strengthening, of that simple faith in which she lived, and in which shortly afterwards she beautifully died.

Your men and women who are teaching are not fundamentally teachers of subjects; they are fundamentally teachers of persons. And the great passion of the teacher should not be the passion for the language that he teaches, of the literature that he teaches, but the passion for the life that he is shaping, with his language and his literature, it seems to me.

I suppose, also, that it would be agreed that we must increase the faith of our students by the true values that we bring to them. Faith ought to grow, not diminish upon truth; faith ought to grow, not decrease upon knowledge. Those old definitions that were purely flippant, which said that faith consists in believing what we know is not so, have no place in the college; but the faith of the youth ought to be strengthened by the larger truths that the college brings to the youth. That, surely, is a proper ideal for a Christian college.

I suppose, also, that it would be true to say that it is one of our ideals to hold and to create loyalty to Christianity, along with intellectual and academic freedom. In the Christian college, of course, we are tempted all the time at the point of denominational control restraining us, and sometimes we feel that that means we shall not assert our right to think, and our right to teach. Freedom of thought, freedom of inquiry, and freedom of teaching lie at the very basis of any sound education. But freedom does not lie at the basis of teaching as a solitary fact. Freedom lies at the basis along with loyalty, and not at all along with recklessness. It is the freedom not to do just what anybody pleases, that we prize, and must forever insist upon, but the freedom that is free in the truth which has set us free. And loyalty to Christ must always be held along with our firm hold upon freedom.

There has been a kind of reaction against sectarianism. I suppose that all of us are just a little bit ashamed of being denominationalists.

We sort of half apologize in our catalogs for anything that squints toward it. All the catalogs insist that the institution is "thoroughly Christian and non-sectarian." And in not a few cases the desire to escape the imputation of being sectarian has taken the whole edge off the evangelistic and Christian spirit in the institution. It has been non-sectarian, not as between different bodies equally believing in Jesus, but non-sectarian as between Christianity and anything else under heaven; and that is not non-sectarianism at all. So that we are told our freedom and liberality toward one another, first, on the basis of our absolute loyalty to Jesus Christ.

Surely this also is one of our ideals, or ought to be. Indeed this is the point of all I am wanting to say: The ideal of making youth Christian while in college, if it is not Christian when it comes to college. I cannot escape the influences that surrounded me in the days when I went to college. I cannot while I live cease to be grateful, not that I fell into the hands of someone specially designated to do it, not that I fell into the hands of an Association secretary who had in his hands the whole working of the Christian life of the institution, but that in those old days at Ohio Wesleyan I fell into the hands of a faculty, which faculty felt itself under a divine compulsion to do what it could do to induce young fellows like me, who had come to college without having given themselves to Jesus Christ, to give themselves to Jesus Christ. The evangelistic agency for the college student, brethren, should not be turned over to anybody with a raw method, a raw theology, and raw everything else. These are our children now in our hands, and it is for us, God helping us—I must use the plain term—to bring them to Christ, if we can, and to lack nothing in the way of effort that shall accomplish that thing. Of course, we are to teach them; of course, we are to do this, that, and the other thing; but unless we do our best to bring them to Christ we are losing our supreme effort. I succeeded in the secretaryship a certain man who was president of Ohio Wesleyan for twelve years. I suppose that, on the day we buried him, it would be a fair thing to say that by his personal efforts he had easily led more than a thousand students in that institution alone to give themselves to the Christian life; and had at the same time increased the material resources of the institution, and raised its standards of scholarship every year.

I must not say more, except this: Here is the principle, the basis of membership of the Young Women's Christian Association, the purpose of it: "To lead students to faith in God through Jesus Christ." Should we do any less? "To lead them into membership and service in the Christian church." Should we do less? "To promote their growth in Christian faith through the study of the Bible." Should we try to do less? "To influence them to devote themselves in united effort with all Christians to make the will of Christ effective in all human society, and to extend the kingdom of God throughout the world." Should we do

less? The aim of the Christian college should be to develop the best scholarship in the world, and the best teaching in the world. We must do that as well as it is done anywhere else in the world. The prayer meeting, as I have said repeatedly, is no substitute for a library, and a Christian Association is no substitute for a laboratory; and there is no substitute anywhere for the Christian spirit of that body of men and women who constitute the teaching body in an institution. You would not turn the intellectual life of the institution over to anybody else; and I cannot see that we are justified in turning the religious life of the institution over to anybody else.

Brethren, we have come in the matter of our life to such a crisis as the Christian colleges never faced in this world before. One day years ago, I was riding through Ohio with a very distinguished jurist, the late Judge Lemon, of Toledo, a member of the Protestant Episcopal Church. I was a very young man, and still had my enthusiasms with me. I had not reached the point where I was too foolish to ask large questions. And as I talked with this great, wise man, I turned to him and said: "Judge, tell me what is the most important and the most difficult thing in the world?" He smiled, and I smiled. At last he said, "That is a large question, but I will answer it. The most important thing in the world and the most difficult thing in the world is to make the mind and the spirit of Jesus prevail in the world." If Christianity breaks down as a world force, it will break down because the Christian colleges are inadequate in the day of trial. Never did Jesus Christ need the right kind of Christian college in His world as He needs that Christian college today.

The Christian Ideal of Education; Methods of Attainment.

(Brief Abstract.)

By President Henry Churchill King, Ph. D.

The whole task of education may be said to be that of fitting a man to enter intelligently and unselfishly into the life and work of his own generation, as well as to get such a genetic understanding of the civilization of his time as has been already mentioned. [See address of Bishop McDowell.] For our own time this peculiarly means that the college should help its students to some genuine personal sharing in the scientific spirit and method, in the historical spirit, in the philosophic mind, in aesthetic appreciation, in the social consciousness (including insight into economic conditions), and in religious discernment and commitment; and every one of these great outstanding characteristics of our time is very closely related to that Christian spirit that should inform the whole life of the Christian college.

No closer historical parallel, in the first place, can probably be found to the scientific spirit and method than in Jesus' persistent demand for inner integrity; for he, too, demands of men that they should see straight, report exactly, and give an absolutely honest reaction upon the situation in which they find themselves. The historic spirit demands the ability to put oneself at the point of view of the other man, of the other race, of the other time and clime, and to see things through his eyes, from his point of view. But this, like the scientific spirit, requires a moral quality; the quality demanded also in any true application of the golden rule. The philosophic mind demands that one should see life steadily and see it whole; should grasp something of its real significance. And no time has needed more this interpretative mind than our own complex, transitional and revolutionary age. Here, too, philosophy has an interpretative task very much like that of religion itself. How close aesthetic appreciation lies to the sense of moral and religious values, may be seen in the way in which mankind has always instinctively associated truth and goodness and beauty, and in the further fact that the great method in all these spheres of value is the same method of staying persistently in the presence of the best, with honest response.

It is still more clear that the social consciousness that has so characterized our age and constituted its highest glory, is in the closest

sense akin to the Christian spirit; for its insistence on the essential likeness of men, on their inevitable and indispensable mutual influence, and on the sense of the priceless value and inviolable sacredness of the individual person—all this is only a modern translation of Jesus' central faith that every man is a child of God.

And most of all, of course, the Christian college believes in the fundamental nature of religion; that men must finally ask ultimate questions; that there can be no permanent meaning and value to life without the conviction of an infinite purpose of good back of the universe; without faith in a heart of love in all life. For, as Eucken says, so characteristically for our time, "Not suffering but spiritual destitution is man's worst enemy."

In all these most vital respects, therefore, we may believe that the Christian college is peculiarly fitted to give to this generation the education needed, and to prove again the permanency and value of its task.

Proceedings of the Conference of Church Workers in State Universities.

Eighth Annual Session.

UNIFYING THE RELIGIOUS WORK OF A LARGE UNIVERSITY.

By Mr. Thomas Evans, General Secretary of the Christian Association of the University of Pennsylvania.

I have no system of finespun theories to present to you today, although I believe in the theory back of our experience, but I want to explain to you very simply a form of union in Christian work among students which has been useful to us at the University of Pennsylvania.

May I pause for a moment to defend and emphasize the necessity for organization. There are many so-called campaigns in universities these days that are largely barren of permanent results because of the absence of an organism through which, the spiritual power from on high may flow when generated. Organization is to Christianity today what the body of Jesus Christ was to His spirit nineteen centuries ago, and we have it on the authority of the New Testament that the church is the living organism in which His spirit dwells.

This thought leads us naturally into the basic principle of our discussion today—that the Christian church is the organic expression of Christianity in human society.

A further elaboration of this principle is the fact that the church, as the body of Christ on earth, functions differently, according to individual tastes, education, temperament and environment.

We have Christian work among the rich and poor, the educated and illiterate, and it is all church work. Today, we are considering church work among students—those who are privileged, who live temporarily in a self-conscious community of their own, those who are young, hopeful and pliable.

But you say, you are not a church worker, you are a Christian Association secretary and you represent a Christian Association—that is not the church.

Theoretically, you will find that many of the Y. M. C. A. leaders define the Association movement as simply the church at work among students or a method of the church, or some such phrase.

I know from experience the uselessness and folly of independent Christian Association initiative where the church leaves all to the Christian Association and I see the handicap of the church when the Christian Association is not a part of the machinery.

I have three definite proposals to make:

1. That hereafter all church workers among students and all Christian Association secretaries (local, state and national) consider themselves simply as church workers among students and constantly work in the consciousness of the fact.

This will gradually create an atmosphere which is the necessary forerunner of a united organization.

2. That local student church work be organized along the lines suggested by the diagram presented at the conference. In explanation of the diagram it should be pointed out that the churches will be represented in local institutions, both officially and unofficially, but the whole work will be church-manned and church-controlled. In reality the Y. M. C. A. and the Y. W. C. A. movements unite and pass under the control of the united churches, although in the present divided state of the church it may not be possible to work out deeds and documents on the basis of pure logic.

3. That hereafter, district and national conferences of Christian workers among students shall be held as a unit so that Northfield, Eagles Mere, Lake Geneva and the other student conferences shall unite with this Conference of Church Workers in their districts and the secretaries and church workers shall be trained and inspired together.

One fundamental principle has been burnt into my consciousness from experience, namely, that there must be either complete union or no union. There is no such line of division as denominational and interdenominational in student Christian work. The Christian Association can only exist as a clearing house to facilitate the work of the church in every department of its life. It is as much the business of the Association to promote the celebration of the Holy Communion as it is to promote Bible study or service.

May we not catch a vision today of a united church springing from this united church student movement in the great universities? Heretofore, Christian work among students under the direction of the Y. M. C. A. and the Y. W. C. A. has been looked upon as a splendid temporary piece of service rendered by young men and young women in the course of their preparation for mature and larger ministry in the church and the student christian movement has been considered as a stepping-stone into the church, rather than as a movement of the church itself.

What responsibility of the church can compare with the christianizing of the students and faculties of our great American universities? What life work can be greater than leadership in this field? What training is sufficient for such a task?

May we not unitedly call upon our bishops or other church leaders to place our best ministers in this field not only in the local churches, but also in the direct work among the students? I fear we are smothering this appeal at present by petty bickerings, by narrow visions and by inadequate organizations.

We need the church boards of education to represent the churches officially in this field. We need the traveling secretaries of these boards to unify and stimulate the churches and to keep them in touch with student work; we have the churches as local centers; we need the Christian Associations as a clearing house within the universities and we need the national student Y. M. C. A., Y. W. C. A. and Student Volunteer movement to specialize in Bible study, foreign missions, social work and conferences.

No present organizations are eliminated nor are any seasoned methods discarded, but on the contrary more machinery, more workers and more funds are required if these great cosmopolitan student centers are to be taken for Jesus Christ, through his church, to serve the world.

Let us get together organically and present to the church an appeal and an organization which will command her best men and women, her millions of money, and will issue in the christianizing of American life at one of its sources in the great universities!

THE SPECIAL RELIGIOUS CAMPAIGN IN UNIVERSITIES: SUCCESSFUL METHODS AND LEADERS.

By Frank B. Bachelor, Pastor of the First Baptist Church, Ann Arbor, Michigan.

(Abridged.)

In treating the subject I have confined myself to the campaign held in the University of Michigan November 17 to 22, 1914.

I. The Method.

The campaign was put on in a large way. The effort was made to reach every man and woman on the campus personally; to reach students in their departmental groups; to reach the departmental faculties; to reach the fraternities and sororities as such; and to reach all collectively in mass meetings.

About eighty women and three hundred and forty men students were used as workers. The local association secretaries, and the church student pastors were included in the group of workers. There were also thirty-four workers from outside Ann Arbor and the University, a large per cent of whom were association secretaries.

With slight variation the following schedule was carried out: 8 A. M., breakfast for all speakers; 8:45, conference of all speakers and leaders; 9:30 to 11:30, personal interviews and class visitation; noon,

dinner for workers, dining and speaking in fraternities and sororities; 2 to 4, personal interviews; 4:30 to 5:30, social hour for leaders and workers; 5:30, same as at noon; 7 to 8, separate mass meetings for men and women; 8, faculty conference.

By request the churches on the following Sunday made their services in the nature of conservation meetings. In addition to this it was arranged to have a special speaker for a mass meeting that same afternoon.

The cost of the campaign was \$2100.00. The chief expenses were in providing free meals for the workers (2538 free meals were served),—paying traveling expenses and advertising. No person assisting in the campaign received an honorarium.

II. The Results.

In all, 252 meetings were held with a total attendance of 14,846. Four hundred and sixty-eight personal interviews were held. All the sororities and many of the fraternities were reached. Two hundred and two girls signed up for church or associational Bible study. Several Bible classes were started in fraternities. There were but few open decisions to live the Christian life. There were 827 who signed cards expressing reaffirmation or forward steps in the Christian life.

III. If we were to do it again—what?

The campaign was planned and practically put on by the officials of the Y. M. and Y. W. Associations. The pastors and especially the student pastors should have been taken into confidence in all the planning and preliminary preparations. It was contrary to the avowed policy of the Association, and a great loss not to have the counsel of these.

The outside workers ought not to be so nearly all made up of Association secretaries. Church workers in university centers, and members of church educational boards should be invited to assist. The greatest care should be taken to select the most efficient persons to do the work.

The time of the campaign is too short to put in a systematic constructive course of lectures. Therefore every appeal should be to have Christ in the life for every plan and every undertaking.

Speakers should be advertised, not on their athletic record or because they have once been breakers of every law of God and man, but because of their worth as men and their efficiency as religious and social leaders.

It is very important to have a conservation committee, and to have conservation plans well worked out as a part of the campaign.

After the campaign is over great care should be taken in regard to giving out statistics, especially relative to first decisions to live the Christian life. There is much danger of creating a false impression.

THE PULPIT AND THE LOCAL CHURCH.

The Rev. Stanley S. Kilbourne, Director of the Collegiate Department of the General Board of Religious Education of the Episcopal Church.

(Abridged.)

Most of the ministers will remember that in seminary days along with other emphases, the prophetic function of the ministry was very much stressed. I think the emphasis upon this particular part of our work is increasing as the years go on. By no means is it the only duty of the minister. No one thinks that. But it is a very important part of the equipment, especially of a man in a local pulpit in a college situation. He need not be particularly eloquent nor an orator but he should be able to preach intelligently, attractively and convincingly.

To secure a man of sufficient ability, the local church must be able to offer proper recompense. In a certain secondary school in New England, I believe every student is assessed three dollars a year for the support of the church of his preference. This sum is collected by the school and turned over to the various church treasurers. Possibly in our own great non-sectarian universities such a plan would not do, but some plan ultimately will be evolved whereby the student will contribute to the desired end of securing a man who can measure up to the needs of the student.

Is it not true to say that a man in the local pulpit should be a well-educated man? There are instances where men not having an academic degree have done conspicuous service in school situations. But as a generalization, I think it is safe to state that a man in this particular work ought to have a B. A. degree from some creditable institution.

Then he ought to be a sympathetic man. He need not necessarily play football but he must be interested in the student's interest in football. Certainly he must appreciate and be sympathetic with the student's moral and intellectual difficulties.

And surely the minister in a student environment should be endowed with common sense. Students are quick to sense a lack of it. It resolves many a situation.

And finally he should possess that sometimes vague and variously manifested quality which we term spirituality. You will recall Huxley's definition. It goes about as this: "That man has had a liberal education whose body has been so trained in youth that it does with ease and pleasure all the work that as a mechanism it is capable of; whose brain is a cold, clear, logic engine with all its parts of equal strength and in smooth running order, ready like a steam engine to be turned to any kind of work—to spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and the laws of her operation. One who, no

stunted ascetic, is full of life and fire but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience. One who hates all vileness and loves all beauty whether of nature or art."

It has always seemed to me that this definition while beautifully phrased and excellent so far as it goes, leaves out a very important part of a man's educational equipment. Emphasis on definite spiritual facts is quite as essential as any other, and the minister who serves students should be able to interpret out of his own experience spiritual truths.

FACE TO FACE WITH THEM.

The Rev. Elmer Allen Bess, University Pastor for the Presbyterian Church, University of Iowa.

(Abridged.)

Christ is the key to all work with students as individuals. He is the person of reference for fields of activity and for qualities, both for the counselor and for the student.

The method I use at the State University of Iowa incorporates several laws.

1. The position of university pastor is explained to the student as different from the implication of the term. It is understood to be what a Christian college president would be as a counselor to his individual students if he could give all his time to them. He ought to be a pastor in the largest sense.

2. With this idea the best environment should be used to do the best work with the student. I believe that to be in an office, apart from the possibility of many interruptions. A half hour so spent is worth more than ten calls on them.

3. The dignity of the church should be conserved in the mind of the student. The state sends for him through his deans, professors, and instructors receiving no more than five hundred dollars a year; and it is in keeping with the dignity of the church that its representative should send for him. Other reasons enter, also. The method employed to get him to the office is the telephone. Through it a definite hour convenient to his schedule should be agreed on. Almost all the students solicited respond and keep up the conferences through the months.

4. Confidence in the counselor is necessary to the best work. This is gained by many methods, such as a thorough explanation of the uses of the office, examples of students who have been helped, in language by which they could not be identified, an expression of the deep concern of the counselor for students and their development, and the arts of personal magnetism.

5. The student should feel that he will be safe and retain his individuality. Therefore a law is made clear to him—that the counselor

will not reveal his identity in the most insignificant matters of the conferences. A second law is made just as clear—that he will be allowed to decide on suggestions as data, with the right to accept or reject without prejudice.

6. Two methods are used in the work with a student, analysis and experimenting. These are employed both inside and outside the office. The student is analyzed by scientific methods as to his whole person. He helps by taking the scientific attitude of investigation. He knows he can not see himself as others see him. Analysis appeals to him, whether expert or not. Experimenting is but a laboratory method for trying out ideas and methods. The advantage ensues not only in confirmation or condemnation of a suggestion made to the student, but also as a means for the development of personality.

These laboratory methods are employed in all the fields which touch a student's life.

(a) Qualities are analyzed and experimented with by a chart prepared for the purpose.

(b) The whole field of vocation is investigated by the laws of efficiency and choice. An effort is made to get all students to dedicate their vocations to Christ as sacred.

(c) Efficiency for work after college, career, success, studies, how to study as worked out by personal experiments, fraternity efficiency, and student environment are all investigated and developed by the same methods.

(d) Faith is made efficient by these scientific methods. Decisions for Christ, beliefs, church attendance, young peoples' societies, personal work, mingling with church members, prayer, and above all, the practice of Christ as a Savior, are investigated, analyzed and subjected to experiment.

THE CO-OPERATION OF DENOMINATIONAL LEADERS.

By the Rev. W. S. Plumer Bryan, D. D., Chairman of the Committee on Christian Education, Synod of Illinois of the Presbyterian Church U. S. A.

(Abridged.)

The subject assigned to me is the co-operation which exists, or ought to exist, among the leaders of a denomination within the bounds of the state, in the organization and maintenance of a denominational work at the state university. The subject is approached from its practical side, the results of which are manifest in the Presbyterian establishment at the University of Illinois. That establishment consists of a church which cost \$35,000, upon grounds which cost \$12,500, with a residence hall for women students costing \$12,000, not all paid for, and a

manse for the pastor costing \$5500, with a productive endowment of over \$60,000—a total of \$125,000. This belongs to and is administered by the Synod of Illinois, representing the Presbyterian Church in the United States of America. Co-operation among our denominational leaders has been absolutely necessary to bring this establishment into being. Certain concrete difficulties, inherent in every similar situation, demanded this co-operation.

There was first that inertia which balks every new movement. Churches, ministers and people had lived in Illinois and done the established work of the church for seventy or eighty years without ever once turning to the ever-growing state university. This co-operation was so hearty that the inertia was thrown off like some dead weight and the men and women of the synod united in the movement to recognize the claims of our youth at the university.

Next, there was the task of providing resources to meet even the experimental stage of this work. We needed at the beginning only \$3000 a year to meet expenses; but those acquainted with church finances will understand that even a small sum like this will prove a burden when it comes in as an extra, or, as some think, a superfluous innovation. Had the leaders frowned upon this effort, our movement would not have survived the first year; but they encouraged the churches to recognize their responsibilities, and, as a result, the experimental stage was finished with every debt paid. The same spirit was manifested in providing the permanent funds. Access was given by our leaders to those able to contribute, and so our present total was reached. Is it any wonder that looking towards the future, we are not afraid that the funds will fail us?

Besides, there was the existing situation created by five Presbyterian colleges of historic name, or high standing, and strongly entrenched in the affections of the people. It would have been very easy for the denominational leaders of the church in this state, interested in these institutions, to combine together and to throttle the new movement as one inimical to the interests of their colleges. But our denominational leaders, interested as they rightly were in our church colleges, burdened as many of them were with the financial responsibilities of their own institutions, co-operated sympathetically in the movement to establish our work. For this reason, as well as for others, our recognition of the state university and its claims should not blind us to the place and to the work of the church college. Eminent educators, representing state institutions, are emphatic in the importance they attach to the Christian college, and this conference will promote the object it has in view, not by ignoring nor depreciating, but by honoring the broadminded and devoted men who are striving in our small colleges to make one dollar do the work which a thousand dollars does in the state university.

Once more, the work thus begun, maintained and established, gives evidence of the sympathetic support of the denominational leaders of the

state, in that they co-operate heartily with our university pastor in reaching the young men and the young women from their cities, towns and villages, who are in attendance upon the university. Ours is a distinctly university church, perhaps one of the very few such in America, the community being well supplied with local churches of our denomination, which need the personal and financial support of the permanent residents. No one not connected with the university community is encouraged to attend our church regularly. Our membership is purely affiliated, that is, we recognize the primary responsibility of the student to his home church, and refuse to sunder the ties which bind him to it. Our denominational leaders, among the pastors and the church officers in the State of Illinois, show their sympathetic co-operation with our movement in that they do not leave us to carry the burden alone but share it as their burden too. We minister to the student nine months of the year, and they minister the other three months.

We give, therefore, all honor to our denominational leaders. We rejoice in what they have done for the work at the state university and count on their intelligent and efficient support hereafter.

THE CO-OPERATION OF THE CHURCHES OF THE STATE.

Edward W. Blakeman, University Pastor for the Methodist Episcopal Church, University of Wisconsin.

Conscious partnership in state university education on the part of the churches has long been viewed as impossible. The conception of a college as a corporation and not a community is responsible for this situation. The church worker in a state university leaves behind the "university corporation" and enters the "university community." At once the church breathes a new atmosphere. With this distinction co-operation of the churches of a given state in the educational life of the students assembled by the state becomes a simple matter.

Though the church can have no voice in the educational policy of the corporation, the spiritual welfare of the five thousand students and five hundred instructors in a given locality within the bounds of a state rests directly upon the organized church. We enter upon the work of preaching; teaching and adding to the church such as are being saved just as we would had we been appointed to a residential suburb, or a Chinese province, or a factory district. But, we are asked, is not this mission work rather than an educational activity? It is both.

Let us define education as viewed by the church workers in state universities. The denominational college adopts the corporation as the criterion. We adopt the community. That is, the former would say

that the agent by which the youth is taught is the unifying factor and the important matter. The latter assumes that the youth himself is the unifying factor. In him education is one no matter how many agents contribute to his instruction. If our premise holds, then ours is educational work and we may enter the state university community with entire courtesy to the state. When we accept the separation of church and state we concede the right of civic authority to exclude us from any administrative responsibility. We do not, however, waive responsibility for the spiritual welfare and the religious instruction of any segment of society. The students are ours to train in this phase of life and we must follow them where they go and concentrate where they assemble.

To enter upon such a program as this conception introduces forces us to rely upon the people organized as a church. Likewise it leads us to adopt the civic unit common to state educators. Thus co-operation of the churches of each denomination within a state in the activity of that denomination within the university community is vital. In the past the local churches, though alert, the student associations, though active and the international student movement, though broad, have failed to do the things for which the church worker is called into existence. Three issues are involved: It rests upon us to bring state educators and church bodies into sympathetic co-operation and an understanding, each of the others aims. We face the task of continuing the high school church member through the university and of returning him to the church a trained layman. Finally, the validity of instruction in Christianity and the value of organization for the perpetuation of the central theme of our religion in society must not only gain the friendship of the state educators, but must win their support. Only the church of the entire state can perfect this program.

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